NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

Royal Oak, Michigan | March 28, 1938 | Subscription: Three Dollars Per Year | 10¢

An Open Letter to the President
BY
Amos Pinchot

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INSIDE MR. BARUCH'S CUP
Ben Marcin

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A CALL FOR CHRISTIAN REBELLION
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RIDGES COVERS THE WATERFRONT
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SOCIAL CHAOS AND SOCIAL JUSTICE
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WE FACE STATE SOCIALISM
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THE INSTALMENT RACKET
Edward Lodge Curran

VOLUME IA No. 5

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Social Justice

MARCH 28, 1938

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Franklin D. Roosevelt

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Father Coughlin Replies . . .

Questioned by a lay teacher for advice on establishing a teachers' organization and whether or not anything was being done about it anywhere, the following excerpt from "The Catholic Herald" conveyed part of Father Coughlin's thought:

"A Catholic Teachers' Guild (get-together, help-each-other, medieval style) is now firmly founded in the dioceses of Westminster and Southwark. The meeting to establish the guild, which was called by Cardinal Hinsley himself on Monday, so packed the Cathedral Hall that the chairs were too few and the doors wouldn't shut.

"From a variety of speakers, clerical and lay, and 13 in number, the plan of the guild emerged.

"It is to be built on medieval lines; it will draw together in fellowship those with a common occupation and a common outlook—the Catholic outlook. It will include university, secondary and primary school teachers. Its object will be to conserve religious instruction linked by the already existing Confraternity of Christian doctrine. It will not interfere with the other societies, religious or professional, which are now operating, but will maintain close connection with them.

"Cardinal Hinsley was several times referred to during the speeches as the Cardinal of the Children, or the Cardinal of Education, so profoundly had he shown his interests to lie with youth and its development. Quoting the words of Pope Pius XI, the Cardinal said: 'Perfect schools are the result, not so much of good methods—and here I include good buildings—but of good teachers.' And again: 'The formation of youth is the art of arts, the science of sciences.'

"The teachers themselves came in for high praise from the Cardinal. 'We have a fine body of lay teachers, working not for self-interest but often working individually and in isolation. This guild is to draw all teachers together.'

"That religion was getting more and more difficult to get over in the schools was another question which Mr. William Ridge, of Wapping, hoped that a Teachers' Guild would be able to discuss and suggest a remedy for in the near future. Also the difficulty was voiced of keeping in touch with those children who leave their local schools for the new Central Senior Schools.

"The summing-up, from Cardinal Hinsley, included His Eminence's announcement that when the constitution of the Guild was prepared, it would be sent to the proper Congregation in Rome for special spiritual privileges."

The following explanation was sent to a correspondent who submitted a list of inquiries relative to United States Government bonds:

"Permit me to give a brief answer to your questions.

"1. When the Government borrows money it goes to the Federal Reserve Bank to get the money.

"2. The Federal Reserve Bank issues a check to the Government covering the amount of the loan.

"3. In turn, the Government gives the Federal Reserve Bank bonds equal to the check. If the check was for $10,000,000,000 the Government gives the Federal Reserve Bank bonds with the face value of $10,000,000,000.

"By the way, these bonds have coupons attached to them, thereby permitting the bonds to bear interest at 2 or 3 per cent.

"4. These bonds must be redeemed on a certain date.

"5. Having agreed to redeem them on this date, the Government imposes taxes upon the people to obtain money with which to redeem the bonds.

"6. The people obtained their money by working for it at so much per hour, per week or per year.

"7. Now the Federal Reserve Bank did not have in its vaults the $10,000,000,000 it loaned to the Government. It never had that much actual money, although it issued a check as if it did for that much money.

"8. Consequently, at least part of that check was fountain pen money—just as much so as if you issued me a check for a million dollars and you did not have a million dollars in the bank.

"9. Consequently, the people who earned their money by the sweat of their brow are paying it to the Government in taxes and the Government in turn is paying it to the Federal Reserve Bank to redeem the bonds which originated from fictitious money or money that did not exist at all."

Asked for his opinion as to the outcome of Christianity amongst the German youth in the Fatherland, Father Coughlin mailed his correspondent a copy of an article which appeared in "The London Catholic Herald" of the February 25th issue. It reads as follows:

"Some people say that Hitler is not wedded to his present policy of religious persecution.

"They say that he will enter into a new alliance with the Church when he wants and that his control of Austria with its Catholic tendency will induce him to do so.

"But the harm has been done.

"Hitler's clever propaganda among the youth is alienating them from a religious and Catholic view of life.

"Will they reverse engines when and if Hitler gives the word?

"A letter, from a young German just called up for labor and military service, to his parish priest, and printed in "Time and Tide," points to the fact that German youth is losing the Faith, and that it will not return at the bidding of the Fuhrer.

"The priest wrote reminding the young man of his religious duties.

"The reply, reprinted in the official organ of the S.A., is as follows:

"1. I am a German and a Storm Trooper. I recognize no such definition as 'Catholic young man.'

"2. I protest against the idea that belief in Christ is the most dependable basis for loyalty to fatherland. The Fuehrer teaches us the knowledge of our race, which is created by God, of our common blood, and our intimate contact with the soil, created by God, upon which we live.

"The sense and content of loyalty lie in this realization of living in accordance with the command of the Fuehrer, and in fighting unto death. The religious beliefs of the individual can vacillate, but the God-established bases of his existence remain.

"Only too often in our history has falsely presented ecclesiastical-religious belief led to neglect of loyalty to people and fatherland.

"3. I am indignant that a legendary Roman captain in the Bible should be held up to me as an example, while no mention is made of men in the great war whose unsurpassed loyalty was proven in blood-sacrifice.

"4. It is not prejudice which restrains me from religious exercises, but rather the realization, gained through the content of your propagandist letter, that their significance is—through reference to events which are unrelated to us in time, space and race—to divert us Germans from the ever clearer realization of race, blood and soil, the foundations, established by God, of the spiritual and physical existence of the German people.

"There have already been several clashes in Austria between young Nazis and Catholics, which make apparent the real danger of the Hitler youth influence."

Coming. . . .

In response to the request of scores of readers, SOCIAL JUSTICE MAGAZINE has asked Robert H. Hemphill, international financial authority, to answer some of the economic fallacies of Prof. Lewis Haney, particularly in reference to the columnist's comment on Mr. Hemphill's recent articles in this magazine.

The name of Lawrence Lucey, a Brooklyn attorney, is familiar to readers of magazines quoted from time to time in the Catholic Digest. Mr. Lucey's discussion of the American home buyer's plight is an early treat in store for SOCIAL JUSTICE readers.

The "Ruin of the Small Owner," discussed this week by Hilaire Belloc, renowned English historian, is to be followed by Mr. Belloc's analysis of the conditions of "The Small Distributor."

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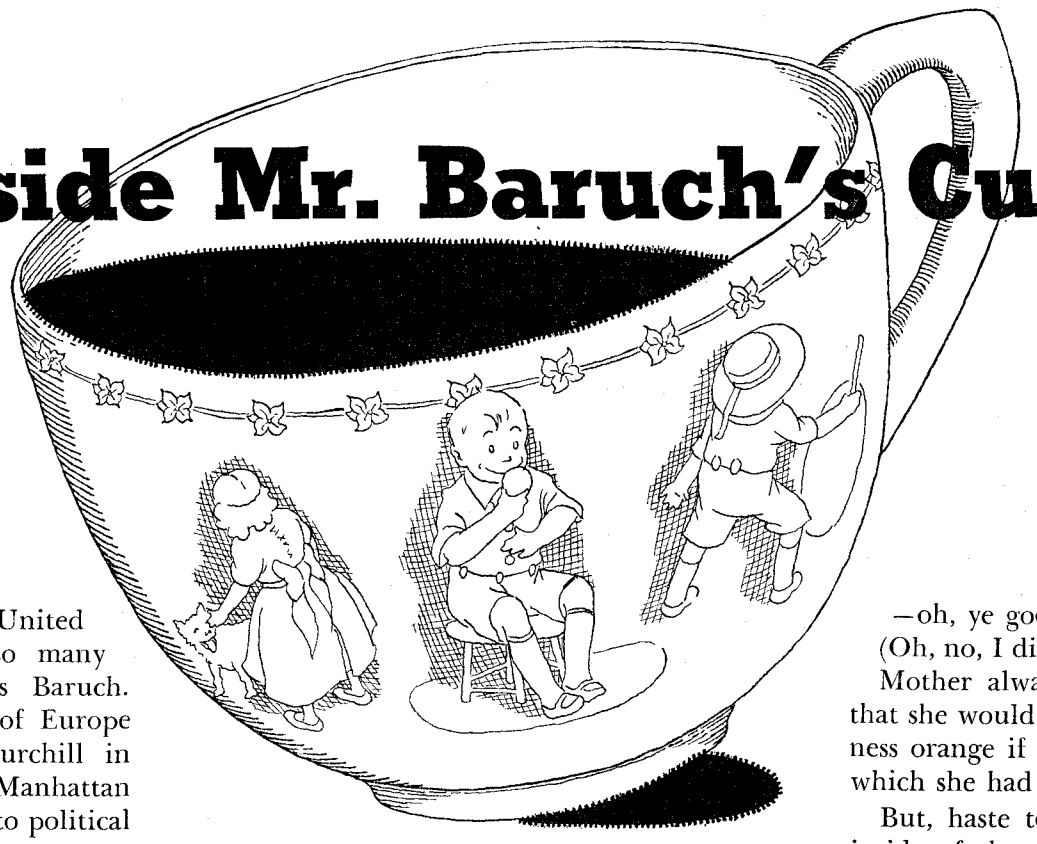
Inside Mr. Baruch's Cup



by Ben Marcin

Bernard Mannes Baruch recently criticized the New Deal activities and policies. They needed criticizing very badly. Nevertheless, was it not Mr. Baruch who was so closely identified with the initial program of the New Deal?

Was it not his man Friday, General Johnson, who operated the NRA for the benefit of big industry and the detriment of the nation at large?

Was it not Mr. Baruch who supported the extravagances of the AAA?

No one outside of Colonel Mandell House has been closer to the last few administrations than was Bernard Baruch, the self-announced, unofficial president, the man who had more power than any other human being during the Wilsonian days of World War.

The press of the nation made much ado about nothing in publicizing Mr. Baruch's testimony before the Senate. Meticulously, the press voiced the seamy side of that testimony and did not print the half of it.

Born in 1870 in New York, Bernard Mannes Baruch was educated at City College and at Williams, and entered the financial field, being a member of the New York Stock Exchange for many years. He came into prominence when in 1916 President Wilson made him a member of the Advisory Commission of Council of National Defense, of which he became Chairman of the Committee on Raw Materials, Minerals and Metals. He was also in charge of raw materials for the War Industries Board and on the committee in charge of all purchases for the Allies. In 1918 he became chairman of the War Industries Board. Shortly afterward he was put on the American Commission to Negotiate Peace, and became a member of the Supreme Economic Council. He has served on many other important international and national bodies, and is a donor of funds to the International Institute of Politics of Williams College.

NO MAN in the history of the United States has been closer to so many Presidents than Bernard Mannes Baruch.

With contacts in every capital of Europe and Asia, such as the elder Churchill in London, the tall, gray fox of Manhattan speaks personally and persuasively to political groups throughout the world.

Some time ago it was reported that he retired from active business to devote his attention to affairs more or less divorced from finance. Some time ago it was also reported that he had back-door entrance to the White House.

Striking in appearance, magnetic in personality, ubiquitous in power, his friendly hand is grasped by Jew and Gentile, his welcome is extended to men like Raymond Moley and lackeys like Hugh Johnson—General Sir Hugh of Red Book Magazine fame, who was notorious for having fired more hot air grenades than any other private or officer in the American army.

It is rumored that in Jewish circles Mr. Baruch holds the ace hand in matters of policy. In financial circles he is omnipresent and never visible. In politics he is mercurial, slipping with the suddenness of quicksilver through the closely woven strands of every net and landing upright, smiling and glittering on the presidential desk of every occupant of the White House.

To close observers of this enigma he is suspected to be a species of Sir Basil Zaharoff: the Greek knew how to ingratiate himself into the bosoms of every European court for the purpose of selling his military marbles; the Jew knows how to ingratiate himself into the hearts of every president and cabinet for the purpose of selling his political peanuts.

Sailors tell us that rats run from a doomed ship. It is also said that smart politicians run from a condemned party. Is it possible that the New Deal has developed a new squeal whose treble notes have been captured only by the acute ears of this master mind, Bernard Baruch?

Is it possible that after having given his solemn benediction to the NRA, to the AAA, to Sir Hugh General Johnson and to Mr. Roosevelt and his gold nationalization policy that the lonely, gray fox of Wall Street sensed an ominous odor in the November breezes and therefore is busied buying verbal insurance and political prestige against the evil day?

I remember, when I was a little boy, that mother experienced considerable difficulty in administering either castor oil or sulphur and molasses to the members in the family. One of her prize possessions was a china cup on which was painted a chubby child whose hand was always raised holding a luscious orange which was always just within one inch of his watering lips. Something like Keats "Ode to the Grecian Urn," if you know what I mean.

This memory reminds me that outside the cup there was a most tempting scene. Inside—oh, ye gods—was sulphur and molasses! (Oh, no, I did not say, "Manasses").

Mother always bribed us with a promise that she would produce a real honest-to-goodness orange if we would drink the dynamite which she had prepared for us.

But, haste to our story. There is another inside of the cup—and outside—in the testimony delivered by Mr. Baruch before a section of the United States Senate convened to investigate unemployment and relief. He said—and this was not printed by most newspapers because it is so ridiculous—"Have we not yet learned that we cannot free ourselves from the ultimate workings of the natural economic forces or the inevitable equations which govern mankind?"

ALAS, not one senator, including Burns of South Carolina, Frazier of North Dakota, Clark of Missouri, Davis of Pennsylvania, Hatch of New Mexico and Murray of Montana—not one of them asked this discarded crutch of the New Deal how he got that way!

So we can't "free ourselves from the ultimate workings of the natural economic forces!" In other words, it is okay for the rich to ditch the poor; it's oke-doke to pay less than a living wage, to ship gold to Europe at $20.67 an ounce and cart it back to America at $35 an ounce, to control governments, to control industry, to control farming, to control wages by controlling the pin-head bankers who for years have skipped to the Warberg-Baruch-Kuhn-Loeb-Rockefeller-Morgan rope of high finance.

These are inevitable laws, Mr. Baruch? The only inevitability about them is that your kind would slip into the oblivion where they belong if an honest, constitutional money system replaced the usury, the gambling, and the stock trading, horse-thieving system which has prevented the law of supply and demand from operating.

Now that Mr. Roosevelt has gained foothold on the well-known skids and is busied preparing to take off, Mr. Baruch is holding up the outside of the cup to the gullible senators. Cameras and flash bulbs on the left of them, scribes to the right of them and

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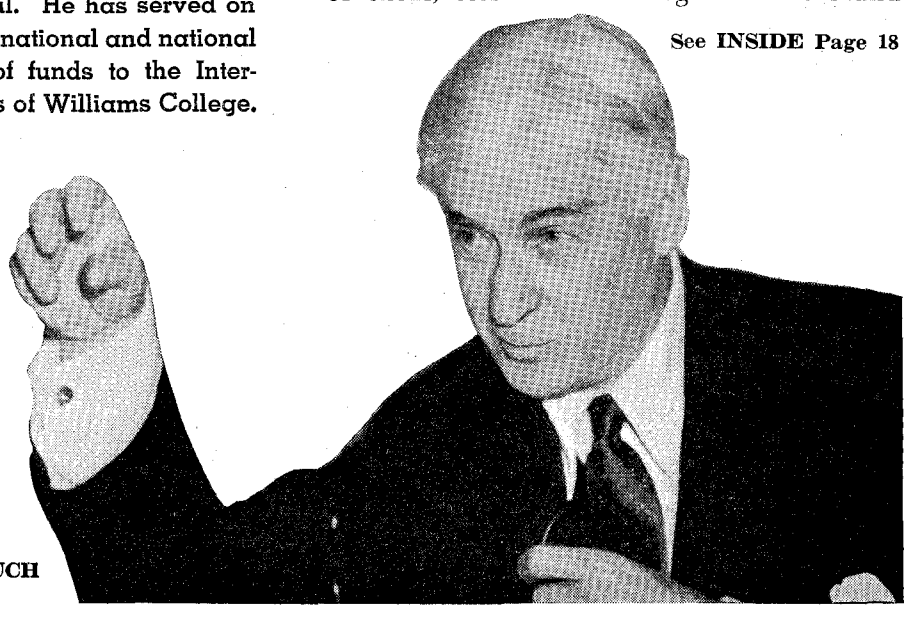

BERNARD MANNES BARUCH

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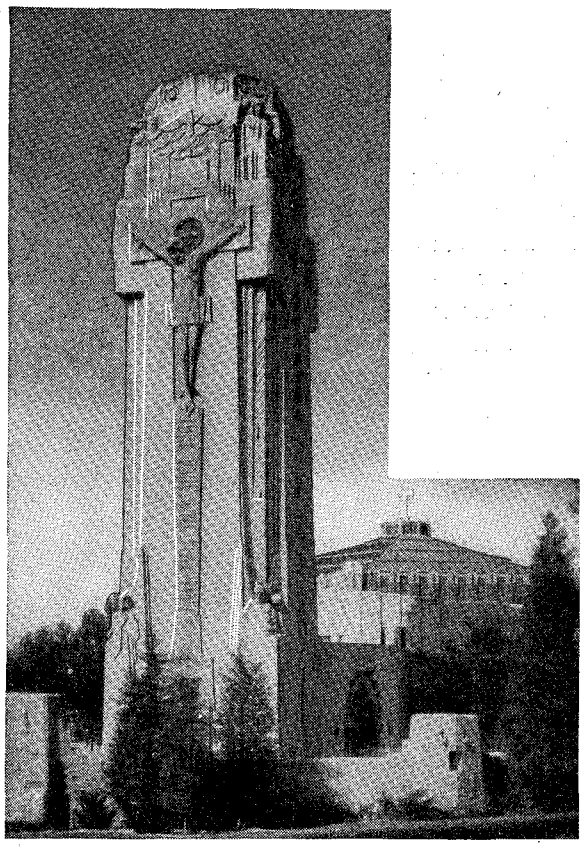

FROM THE TOWER

A Call For Christian Rebellion

MANY CHRISTIANS labor under the erroneous impression that Christ's mission concerned itself with spiritual things only.

Centuries ago this error obtained such a foothold with the result that some religious leaders insisted that religion was limited to faith and, consequently, that salvation came through believing only.

The truth is that Christ dwelt amongst us not only to redeem and save us but to reform the world and the conditions of social life. At His birth, civilization had decayed, poverty had increased, slavery had been adopted almost universally, immorality had grown rampant and vice was deified in the persons of false gods and lustful emperors. Religion itself had so degenerated that it was regarded as a branch of politics.

In His infinite wisdom and diplomacy the Master did not begin His campaign for social reform by attacking slavery or any other specific social evil. Going to the root of the entire social disorder, He campaigned against personal sin because, recognizing that society is composed of individuals, He well knew that unless individuals were righteous, society itself would be wicked.

It is important to remember that the Master did not regard man as a pure spirit nor did He formulate the principles of religion for spirits only. Christ, in His approach to the problem of saving men and of regenerating society, regarded a human being as a creature composed of both body and soul destined to live not as an isolated individual but as a member of society. His first miracle, the changing of water into wine, was performed to bring comfort and joy to the basic unit of society—the family. Many other miracles and manifestations of divine power demonstrated His concern for the body of man as well as for his soul.

Among the early Christians at Rome the social doctrines of the Master were accepted most seriously. These men and women felt a personal responsibility to put into practice Christ's doctrine on ownership, on wages, on marriage and on usury. For them the family was the unit of society. The state existed for the family and the family did not exist for the state. Thus, they were content to render to Cæsar only the things that were Cæsar's; they did not question the practicability of the parable of the vineyard; they did **not** reject the parable of the vine which taught the doctrine of the mystical body; they refused to acquiesce to the error which insisted upon the divinity of the Cæsars.

It is no wonder, therefore, that keen analysts and historians have always regarded the early Christians as rebels. They clearly point out that Nero did not persecute them because they were kind, loving, patient and exemplary in their personal lives. Fundamentally, Nero began the persecution of the Christians because they refused to accept the heresy that the emperor was divine and, in refusing, thus classified themselves as rebels.

When the Parthians, or Medes, or Greeks, or Egyptians or other nationalities outside Rome came within the influence of the empire, imperial legislation permitted them to retain their own gods on the condition that they would also accept the Roman gods and recognize the emperor as divine. The reason for such legislation was obvious: Religion was conceived to be no more than a branch of government. It was regulated by a cabinet officer, or minister, similar to the head of our Department of the Interior. It was the business of this functionary to devise rights and ceremonies to place the mark of approval upon such social abuses as slavery, luxury, usury, divorce and injustice. As a cloak, therefore, religion covered the open sores of social evil which grew from personal sins of greed and selfishness. To question the Roman religion, therefore, was to question the authority of the state.

Consequently, when Christians refused to worship Jupiter, Juno and Cæsar, they were directly calling into question the authority of the state. Even Gibbon intimates that Nero and his successors persecuted the Christians because their principles, if adopted, would bring about the downfall of the Roman empire where order was maintained by force and not through justice and where wealth was created through the instrumentality of slavery and low wages and not through the co-operative activity of free citizens who regarded themselves as members of the mystical body of Christ.

Unfortunately, too many modern Christians have forgotten the necessity of becoming rebels. Apathetically, they accept state legislation which runs counter to Christian doctrine. They are ever content to choose between two evils and are constantly endeavoring to adapt themselves to a materialistic state of affairs which they think is inevitable rather than openly rebel against conditions which are diametrically opposed to the social gospel of Jesus Christ. Because usury, under a new form, is accredited by state legislation, they become usurers. Because politicians are almost divided equally between two parties, which equally sustain the worst errors of capitalism, they are satisfied to become regular party members. They not only render to Cæsar the things that are Cæsar's but actually steal from God the things that are God's to give Cæsar more than he deserves.

Before it is too late, it is necessary for us to rebel concertedly against a system which is characterized by paganism, Cæsarism, individualism and godlessness.

It was done 1900 years ago although it cost thousands of Christians their lives as they crimsoned the Tiber with their blood.

It can be accomplished in our age even though it is necessary for Christian blood to stain the steps of the Capitol at Washington. Too long have we been indolent. Too long have we succumbed to the error that the kingdom of Christ can prosper by regarding religion and its teachings as intended for the soul only and by forgetting that Christianity concerns itself with the bodies of men and with their social activities.

By no means am I preaching open rebellion. I am advocating Christian co-operation and Christian amalgamation backed by Christian fortitude and leadership for the restoration of Christ's kingdom on earth.

Bear in mind, it required no more than ten centuries for the spiritual and social doctrines of Christ to conquer Europe. By the thirteenth century the face of the European world was renewed. Christian laws supplanted those of pagan complexion. Christian conduct replaced the Roman immoralities, and Christian society, composed of free men, flourished in Italy, France, Germany, England, Ireland, Scotland and Austria. Although the means of communication were limited, Christian organization and co-ordination spread from town to county, from county to province, from province to nation, from nation to continent, driving before it the curse of usury and the savagery of slavery. Everywhere the rank weed of individualism was trampled under. In every parish the beautiful flower of Christian guilds was called into bloom until farmers, merchants, artisans, professional men and consumers were grouped together for their individual and common welfare in matters of producing and consuming wealth as well as in matters which concerned their immortal souls.

Everywhere the basic principle of Christian economy was accepted by kings and princes, namely, that "the earth is the Lord's and the fulness thereof." There was not one parish established whose bishop or pastor did not instruct his people in the Christian concept of rule and ownership. Despite the fact that these were days when mechanical machinery was practically unknown, nevertheless, production was so multiplied that poverty rapidly decreased and wealth was widely distributed through the agency of these guilds which were founded on the principle that ownership is stewardship and that one's fellowman is a brother in Christ.

May I be bold enough to suggest that we Christians reinstitute a rebellion as did Peter and Paul and their contemporaries, not contenting ourselves with joining pagan organizations. Is it too late to re-institute the guilds in every parish, diocese, province and nation throughout the world?

We can never do it by sustaining the abuses of capitalism or by submitting to those new Cæsars thereby taking from God the things that are His.

Father Coughlin

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SOCIAL CHAOS AND SOCIAL JUSTICE

by John Garvin, Ph. D.

This article is the first in a series presenting a constructive program to re-establish the Christian social code. The Reverend John Garvin is one of several erudite clergymen now campaigning in England against the abuses of Capitalism and the errors of Communism. He is very positive in his presentation of the Christian cure.

LET US begin by acknowledging the real facts of the chaotic and anti-Christian social state of the world today.

The first evil fact of the Industrial Capitalism under which the bulk of the world's civilized peoples are compelled to live is an unnatural division of humanity into the "haves" and the "have nots." The Heads of Christendom have called attention repeatedly to the cut-throat and godless competition which reigns in economic affairs, and which has divided humanity into two camps. First, the small class of great financiers and mighty captains of industry, who superabound in wealth, who hold their fingers on the pulses of production, and who control the economic life-blood of nations with no sense of responsibility to the God above and no feelings of humanity for the workers below. The second class is that of the mighty masses of toilers, almost all without property of any kind, almost all condemned to live on subsistence-wages, almost all yoked for life under an economic regime which Pius XI has stigmatized as "hard, relentless and cruel."

The second glaring evil is the fact of poverty amidst plenty. No man will deny the fact of abundance. No man of intelligence will deny that wheat is burned standing on the ground, that coffee is shovelled into the sea, that fish are tossed back to the waves, that God's good gifts to man are wantonly detroyed to bolster up a system of finance and economics that is as out-moded as it is immoral. No man can deny that side by side with this is a vast army of jobless, wageless, foodless men, with dependent women and children who are, despite the fact of abundance, deliberately let starve. This condition of the world, like a "blind horse standing starved knee-deep in corn," is the acme of insanity.

The third gaping wound in the social body is the failure of governments to remedy in any efficacious manner the dire extremity of their peoples. We are but too familiar with governments who either look with apathy or unconcern on the rack-renting, the sweating, and the sub-human conditions of many millions of their subjects, or who side with the wealthy against the poor, thus forsaking that chief duty for which they must answer to God, namely the duty of procuring the common good of all the nation.

Fourthly, following the spoliation of the working-man's due share of property and food, is the spoliation of his dignity. Industrialism and large-scale production reeks with indignities to the human worker: the hooter, the clocking-on, the stop watch, the conveyor-belt, the efficiency expert, the piece-rate fixer, the charge-hand, the bullying foreman. "Dead matter," says the Supreme Head of Christendom, "leaves the factory ennobled and transformed, where men are corrupted and degraded." The English writer, Dr. Inge, is guilty of no exaggeration when he writes, "In every highly industrialized community at the present day, the great mass of people are crowded into a never-ceasing treadmill of specialized labor, hemmed in on all sides by duties and restrictions, consumed either by care or covetousness, and condemned to a troubled and stunted existence which would fill a savage with horror."

These four facts by no means cover the whole iniquity of the social muddle, but are they not sufficient to raise two most vital questions?

WHAT ARE YOU GOING TO THINK ABOUT IT?

WHAT ARE YOU GOING TO DO ABOUT IT?

Both questions are vitally important. Before we begin to act, we must think. We must have principles to work on. We must have the right principles to work on: the right religious principles, the right moral principles, the right common-sense principles on which the reign of Social Justice can be founded. But once we have found the right principles, we must act and energize with them. The doctrine and plan of Social Justice once mastered, it must not be left for idle inspection like a fish in a glass bowl. It must be a manual of action, a doctrinal dynamic by which the followers of Christ will renew the face of the earth. Christ calls us to be apostles, not doctrinaires.

"No amount of charity satisfies the obligation of justice."

LET US first then be certain what the Social Problem is, what are its terms of references, what it is about, for the greatest fiascos of history have been logical structures built on the wrong foundations.

The Social Problem is concerned with men and women. Not with tadpoles or cattle. Therefore, it is concerned with animals who have intelligence and free-will: who are therefore responsible for what they do, for what they make, for what they sell. It is concerned with immortal beings; beings who end up in eternity, not in a cemetery. Therefore, with beings who have an end in life over and above all economic purposes. Men and women are also persons, made to the image and likeness of God, therefore not "hands," not "productive factors," not of less value than a man-made machine.

The Social Problem deals with intelligent, responsible, God-like persons as they live together in society. Man is not sufficient for himself. He is born dependent on a father and mother, and the first of all societies, the family.

But father, mother and child are not sufficient for themselves, and so families live together in villages, townships and finally nations. Families live together socially in order to exchange things with each other for their greater comfort and well-being. Thus they exchange ideas, speech, customs, ways of making things, products of their labor.

In order that this interchange may result to everybody's advantage, the families of a nation choose a leader who will keep all things in order.

There are, however, two societies much greater than nations or states or races. First, the society of the human race which is more often called a solidarity. This is simply a blood-stream that flows from the first created man or woman to and through every human being. This blood-stream carries with it the guilt of our first parents' sin against God. Every man is born in sin and is naturally inclined to do sinful things, to take more than his share, to be greedy and rapacious. Hence we see the basic fallacy of those who think that a new economic system will of itself cure the social disease. No system is of itself greed-proof or avarice-proof, because every system is worked by men who have a slant to sin.

THERE is, finally, another world-wide society, that of the Church, the union of all those who are in the sacramental blood-stream of Christ, the Son of God, Who became man for the social Redemption of mankind. This society alone can cure the evils of the social system, because it holds the remedies for man's sin, because it is God's mouthpiece for speaking the true moral principles on which society alone can live, because it has always been the upholder of justice and because it is the only institution which has in history brought about a reasonable measure of justice for the working-man.

Lastly, the Social Problem is a question of justice. Not therefore of charity, or benignity or mildness. Therefore an employer who would unjustly lock-out his workers and then keep them alive by charitable donations is still guilty of grave injustice, for no amount of charity satisfies the obligation of justice. The problem is one of justice, that is of the inviolable right of every man, woman and child to be free to pursue the end for which they were created, and their inviolable right to the possession of those things which God has destined for them to aid them in reaching that end.

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NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

Rev. Chas. E. Coughlin, LL.D.
EDITORIAL COUNSEL

(By Permission of His Superior)

Published by The Social Justice Publishing Co.

16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.

Just, living, annual wage.

Nationalization of important public resources.

Private ownership of all property.

Control of private property for public good.

Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.

Restoration to Congress of its sole right to coin and regulate the value of money.

Cost of living maintained on an even keel.

Cost of production plus a fair profit for the farmer.

Labor's right to organize.

Recall of non-productive bonds.

Abolition of tax-exempt bonds.

Broadened base of taxation on basis of ownership and capacity to pay.

Simplification of government and lower taxes.

Conscription of wealth as well as men in event of war.

Sanctity of human rights preferred to sanctity of property, with government's chief concern for the poor.

Amos Pinchot's Letter

THIS week we print a condensation of an open letter to Mr. Roosevelt written by the eminent scholar, Amos Pinchot.

While we explicitly and implicitly agree with the observations made by this gentleman, nevertheless, we reiterate a thought once before expressed by SOCIAL JUSTICE, namely, that some re-organization of the governmental structure is required along conservative lines. It is our belief that partyism has failed. It is our belief that politicians—especially Congressmen—have betrayed the best interests of the American people. It is our belief that the powers of the President should be shorn; that he should stand aloof from all political parties; that he should be elected for a term of four years and hold an office similar to that enjoyed by the King of England, or the President of France, or the Governor-General of Canada; that a new office similar to that filled by the Premier of England, the Premier of Canada, the Premier of France should be instituted in America and that this office be held by the head of a political party; that a political party and its head should remain in office no longer than they are supported by a majority of Congressmen.

Were this office in existence during the days of the Supreme Court fight, Mr. Roosevelt and his New Deal party would have been retired on having lost the contest in the halls of Congress and the victors would have been in power.

SOCIAL JUSTICE is opposed to making the President a dictator. Any bill initiated by Mr. Roosevelt or by anybody else that plans to hand over the United States of America with its federal government, its state government and its county and municipal governments to one man is dangerous and destructive.

Already there are well over a million lackies depending upon the New Deal government for their positions. If Mr. Roosevelt's bill should be accepted by Congress it would mean that the President of the United States could perpetuate himself, his son James and his New Deal party in power. This is abhorrent to the minds of democratic Americans.

Radio Control

AT LEAST two of our nation-wide broadcasting corporations are exercising a censorship which is not only dangerous to democracy but intolerable to freedom.

It is now commonly understood amongst broadcasters that they will not be permitted henceforth to mention the words, "depression" or "recession," over the air ways. No reference to the present depression will be tolerated by these two national chains.

This is a regrettable policy because it is a decided step towards muzzling free speech and the free assemblage which was made possible by means of receiving sets throughout America.

The Mutual Broadcasting System, with Station WOR as its outlet in New York City, refused to accept a contract from Father Coughlin because his statements were allegedly "controversial."

Recognizing that broadcasting stations operate on a six months' license; recognizing that considerable investment in broadcasting machinery is made by the owners of stations, one readily appreciates the temptations which these owners suffer when the government, either directly or indirectly, threatens them with the cancellation of their license if broadcasting of a critical or hostile nature is permitted over their wave lengths.

Are the financial profits to be gained by this policy worthwhile? This year and next year the radio chains will be in a position to make money by bowing obsequiously to a government that is afraid of criticism and which has used the air waves to publicize impossible promises.

Unless the radio stations manifest a degree of backbone, they are preparing themselves for confiscation in the near future.

Religious Peace

FROM foreign correspondence in the religious press we learn that many new churches are being built in Italy, as many as ten in the city of Milan alone, "to express the thanksgiving of the Italians for the benefits that Italy has gained from the religious peace."

February saw the ninth anniversary of the Lateran Treaty between Italy and the Vatican.

Negotiations under way at this writing, results of which may become news before these lines are published, are said to give promise of far-reaching benefits for Christians in England, Germany and Austria. Thus a clarification of "Christian rights" in Central Europe appears much more hopeful than careless press accounts would sometimes lead one to expect. With Good Will, Christian rights can be adjusted satisfactorily under almost any form of government—excepting atheistic Communism.

"Vatican policy" would be much better understood by the world if we were to keep in mind that the Vatican policy concerns itself primarily with defending and protecting Christians and their rights in every country—and not with national or international political programs as such.

There is therefore, ground for hopefulness of religious peace in England, Germany and Austria, such as for nine years has prevailed under Good Will in Fascist Italy.

Upholds Rent Striker

INTERESTING legal and moral developments are expected from the ruling which Circuit Court Judge Louis J. Schneider handed down after hearing the case of a rent striker.

The judgment was based on the existing social and economic conditions which prevented Morris Cohen paying his rent to the Commercial Management Company of Detroit, Michigan.

Paralleling this case was the official action taken by Governor Frank Murphy of Michigan in protecting the sit-downers who occupied other people's property last year in the midst of the automotive strike.

The question arises: "Is a man justified who, through no fault of his own, cannot pay his rent and, therefore, retains possession of a rented house?"

SOCIAL JUSTICE oftentimes has pointed out both the inequities and iniquities of property laws which were written by the servants of the men who sustained modern capitalism with all its errors.

Moreover, it has been indicated that human rights take precedence over property rights and financial rights.

The case in point is related to the following question: When a man and his family are hungry because the provider is idle through no fault of his own, yet is willing to work and able to work, is he justified in seizing food when he cannot obtain it through begging or through the ordinary channels of relief? The answer is a positive yes.

If similar circumstances surrounded the Morris Cohen case, it appears to us that he was justified in sheltering his family against the inclemencies of the weather when there was no other shelter available.

The capitalist press condemns Judge Schneider. However, it is a notorious fact that this capitalist press has never campaigned for a living, annual wage nor for an annulment of the laws which make possible the concentration of wealth in the hands of a few.

The Billion Dollar Navy

MR. ROOSEVELT is greatly concerned with the inadequacy of the present naval strength of the United States. He is determined to force through Congress a naval appropriation for a billion dollars.

Many senators, including Mr. Borah, question the advisability of this expenditure on warships. It is to be observed that they do not question building up a national defense.

Senator Johnson of California, in opposing this Presidential demand, asks the pertinent question: "Why do we need such a large navy?" He intimates that warships are used to carry the fight to some other territory and consequently are not used primarily in defense.

A modern first line warship costs approximately $60,000,000.

Seventeen or 18 giants at one billion dollars would represent the cost of thousands of airplanes which, armed with bombs, could sink any 60 or 70 warships afloat.

Recognizing that our national weakness lies in the Panama Canal or in the proposed Nicaragua Canal, perhaps Mr. Roosevelt is anxious to build two navies—one for the Atlantic and one for the Pacific.

There is no need of building a navy for the Atlantic as long as Great Britain's navy is policied by men like Neville Chamberlain and Lord Halifax.

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Bridges Covers The Waterfront

by Joseph P. Wright

Out of the 1934 Maritime Strike Was Born a Chaos That Threatens the American Merchant Marine. Behind It is the Slender Alien, Harry Bridges

"Strike!"

The word passed from mouth to ear, to mouth again over the broad expanse of San Francisco's Embarcadero on May 9, 1934, and the power of Harry Bridges came into being.

Longshoremen, those muscular titans of the docks, rallied to the call of this lanky, Australian-born leader of seamen, and the city of San Francisco, queen port of the Western Coast, was plunged into the second general strike in the nation's history.

Oppressed for long years by the triple spectre of layoffs, low pay and the danger of their occupation, these men were ready for leadership—any leadership. That an alien philosopher of strife afforded that leadership was not theirs to question. They sought relief —at any cost.

And because they did not question; because their sole concern was for temporary relief, they unwittingly gave comfort and solace to the dread enemy of Democracy—Communism. They unwittingly afforded fertile ground for the poisonous seed of anarchy, an anarchy that four years later was to draw the alarmed attention of a United States Senate committee as it heard the words pronounced:

> "Anarchy on the high seas is threatening the American Merchant Marine . . . Labor conditions on the West Coast are shocking . . . American citizens testified before the Third Internationale at Moscow in 1935 on their activities in the maritime strike at San Francisco . . . It is a part of the Communist program to place a cell of Communists on board each American vessel to eventually take over the ship."

The West Coast's labor army had unwillingly and unknowingly made a bargain with Moscow.

"Who is this Bridges," the Senate demanded to know as charges and counter charges were hurled forth and back across the committee room.

"Where did he come from?"

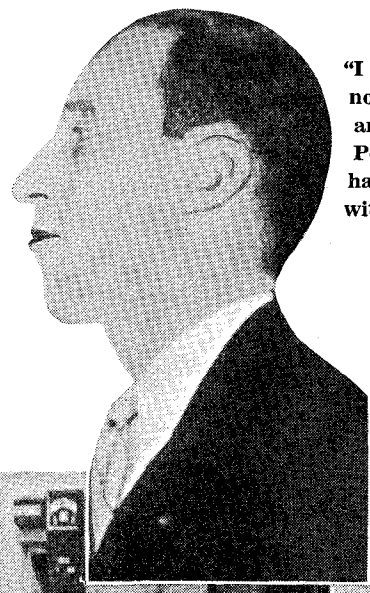
"Where is he going?"

THE Labor Department, reluctantly, released a file of information that practically settled the matter as far as Senator Royal S. Copeland, chairman of the Senate commerce committee, and his associates were concerned. They learned that Bridges is an alien; an out-and-out Communist sympathizer, and is suspected of membership in the Communist party—a charge that Bridges will parry, but will not deny. They learned that he is subject to deportation, for he advocates the forceful overthrow of the present system of government in the country which has harbored him. And they learned that violence in West Coast shipping, as well as chaos in the Merchant Marine generally, stems originally from this sharp-featured son of the British flag, who from his birth has found authority uncomfortable and violence preferable.

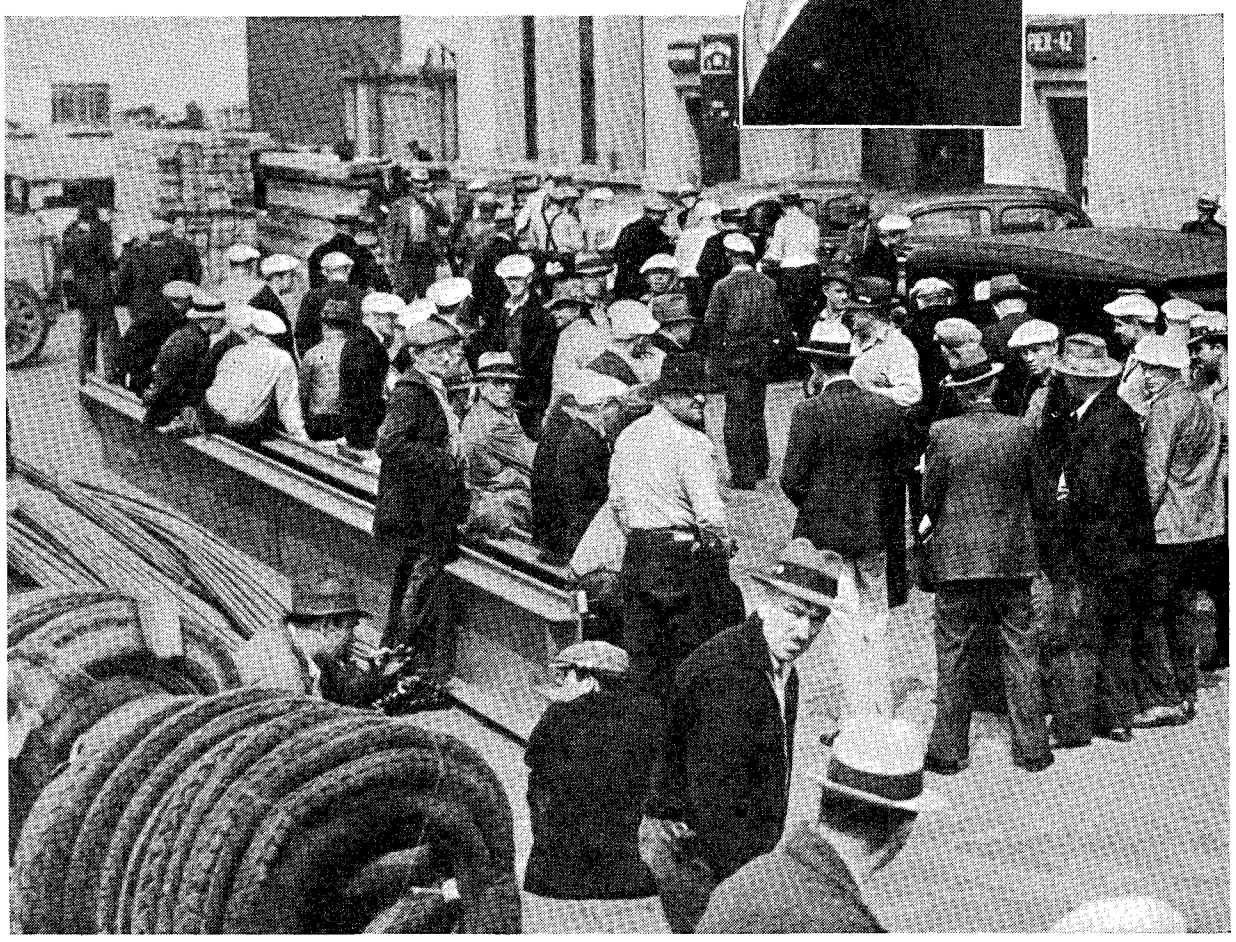
Alfred Renton Bridges was born at Melbourne, Australia, July 28, 1900, the son of Alfred E. Bridges and his wife, Julia Dorgan. The elder Bridges was a Melbourne real estate broker, and visioned the same sort of career for his son. The younger Bridges, however, found business too confining. He eschewed any connection with his father's firm; took a position in a stationery store.

Inclined to be lackadasical in his discharge of duties, Bridges soon found release from employment. He took to sea in a South Sea Island vessel, the "Ysbel." Again, however, the collar of authority was too confining. He revolted, because crew members were asked to work on a holiday, and came to the United States.

A maritime strike at New Orleans attracted this young rebel. He projected himself into its front rank as a picket and promptly was arrested. Authority again conflicted with a warlike nature.



"I neither affirm nor deny that I am a Communist. Political beliefs have nothing to do with this strike."



Following the coastline, Bridges worked his way to San Francisco, where he took a job as a longshoreman. In saloons along the waterfront he found a ready audience for his expositions of discontent. The maritime situation was bad. All knew that. Here was a man who would do something about it; who spoke a tongue golden with promise, yet steely with words of revolt. Another aspect of his speech attracted them. This young alien twanged his words with an incisive, Cockney accent. They dubbed him "Limo," and named him "Harry."

TO HIS fellow workmen with their torn shirts, their rough speech and their hatred of oppression, he spoke the charming words of "unity," of "control of industry," and of socialism. Around the skeleton framework of the all-but-defunct International Longshoreman's association, he put the flesh of membership. In 1932 his organizational program was thrown into high gear. Men whispered to one another; passed copies of an ink-smudged, poorly-mimeographed paper, the "Waterfront Worker," and gathered in meeting halls. The I. L. A., which had lost out to a "Blue Book" company union at the beginning of the 1920's, lived again.

By 1933 the I. L. A. had grown to a position of importance. Bridges' domination had its effect. The time to strike was drawing near. Demands were formulated. The men should have a 30-hour week, recognition of the union, higher wages, and a coastwide agreement, Bridges told them. Employers hesitated. They spoke of Bridges' known Communist affiliation. A fearful few of the I. L. A.'s membership dropped off. But the whiplash Bridges drove the others forward. A favorable strike vote was taken March 23, 1934.

By this time the situation had focused the attention of the nation on the West Coast. President Roosevelt asked the men to defer their strike, pending an arbitration settlement. But Bridges would permit no compromise in this first test of strength. Boldly he increased the demands to include a closed shop agreement and the establishment of union hiring halls to dominate the selection of crew personnel. And on May 9, 1934, the strike began.

Paralysis spread over the coast as Bridges'

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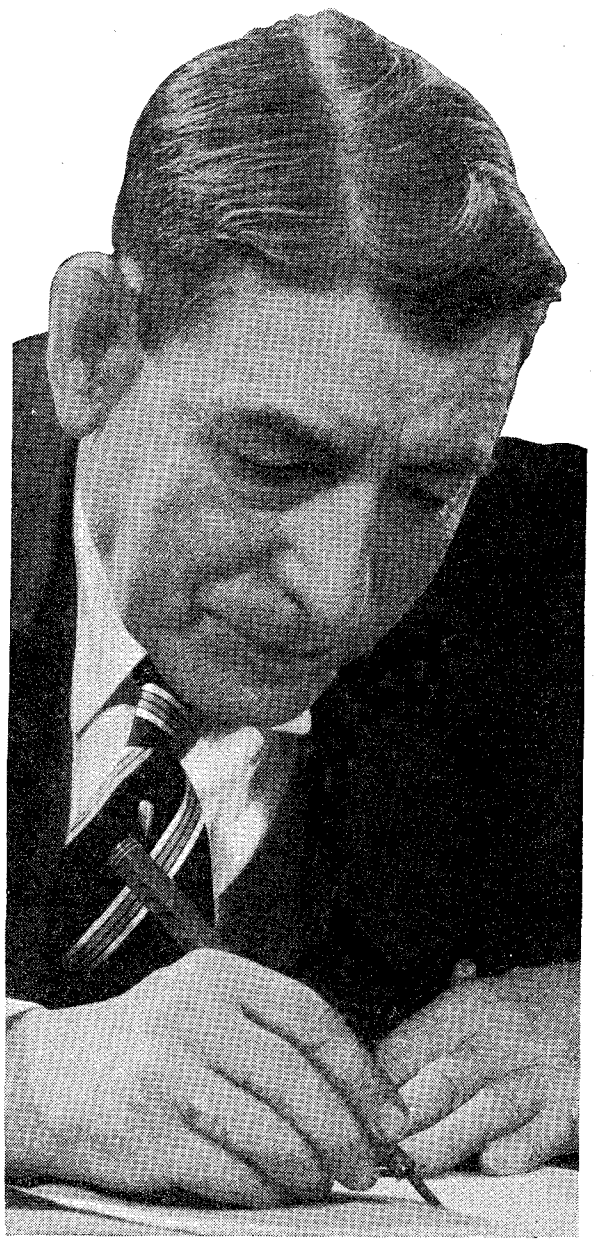

THE INSTALMENT RACKET

by
Edward Lodge Curran, Ph.D.

How John and Mary Paid $165 For Less Than Six Months Use of Furniture Suite

NO RACKET is so vicious and cruel in all our nation's present economic conditions as the instalment credit scheme. Suppose a furniture salesman should propose the following deal:

"Madam," he says, "you need new furniture. This is the 'new deal' age, a new deal in political patronage, in violence, in hypocrisy, in opportunism, in everything except brains. You owe your home a new deal. Our old and reliable firm—whose reliability is not so old and whose old age is not so reliable—wishes to serve you in this matter. We shall sell you this suite of furniture for $200. You may install it in your home and use it. Be sure to invite all your friends to see it during the next six months because at that time we will take it back. And you will only pay $165, 82½ per cent of the purchase price, for using it."

What would be the reaction of the ordinary American housewife to such a proposal? Better still, what would be the reaction of friend husband, on the WPA or PWA, when he returned home and thought he was in the wrong house because he saw new furniture? Friend wife would probably return to mother. The friendly furniture would go back to the store. And the friendly salesman would be hailed before a lunacy commission. Only the owner of the store would benefit. He would probably be elected to Congress.

The foregoing description is not a poetic fantasy. It is a review of an actual case which went to court and is typical of the instalment racket throughout the United States. Here is how it works:

John and Marry married. They visited a furniture firm. The salesman was extremely polite. He wore a gardenia in his buttonhole and was an expert in newlywed psychology.

Not even John's earnings of only $60 a month deterred the high-powered salesman. He told the clinging couple they could easily afford to take the $200 suite of furniture on time. The payments were small, only $10 a month, which is little more than 30 cents a day. Since John had 30 cents loose in his pocket at that moment he already felt he was at least one day ahead.

HOW HAPPY the bridal couple was when all the neighbors looked out their snow-kissed windows to see the furniture van move up and deliver itself of its treasures. One by one the pieces came off the truck just as one by one the little instalment payments would soon come due.

Four months crept by. The myth of 30 cents a day was rapidly vanishing. It was amazing how many "30 cents" had to go for other necessities.

Forty-five dollars had been paid on the furniture when John's income dropped menacingly from $60 to $55 a month.

Once again in the memory of John and Mary appeared the fatherly face of the credit manager and the gardenia in the salesman's buttonhole. Surely these pillars of Gibraltar economics would be satisfied with a similar deduction in monthly payments. They would never upset the happiness of a home or remove the fledgling furniture from its newly-found nesting place.

That very night John and Mary composed the letter. They did not ask merely for a reduction of payments from ten to five. Such a naked request would have been brutal and ungrateful for all the credit advice and gardenia gushing they had received. Oh no! They went into every detail of their economic predicament. "Surely," they wrote feelingly, "you know it is impossible for us to live on $55 per month with all our present expenses."

It was spring when they wrote the letter. It was winter when the reply came, 24 hours later.

The credit manager must have forgotten about his youth. The gardenia must have wilted in the salesman's buttonhole. The letter seemed typed on ice. Again and again they read the ultimatum.

The instalment racket must go. Social Justice demands it. Remedial bills to clean up the racket have already been introduced in the New York State Assembly. Friends of social justice will support the legislators. Followers of social justice elsewhere must demand the same remedial legislation. In cleaning a tile floor every tile must be cleansed. It is cleansed tile by tile. The same process must be followed by all believers in Social Justice.

"In your letter," wrote the credit manager, "you state you cannot exist on $55 per month with the expenses you claim you must contend with. That does not concern us. We feel that when the purchase was made on an income of $60 (per month) you had undertaken an obligation which was too large for you to cope with. We do not see why you did undertake an obligation of this size to begin with."

John could scarcely contain his anger. Could it be possible that the firm had changed its credit manager? No. The name was the same. Nothing had been said about the impossibility of contracting such an obligation when the furniture was bought, although their income was known then. Salesman and manager had united in urging the sale. Every doubt on the part of John and Mary had been pooh-poohed or tut-tutted away. Of course they were doing the right thing. The manager and salesman had merely omitted to say for whom the right thing was being done.

Why, then, had nothing been said to discourage the sale at the very beginning?

The answer is simple. The firm had nothing to lose and everything to gain.

THE FIRM took back the furniture under the terms of the chattel mortgage. The firm took John and Mary to court to foreclose, in legal language, the lien of its mortgage, and to make John and Mary keep paying although they possessed the furniture no longer. And the furniture which the firm took back was sold and bought back by the firm itself for $52. And after the court action was over, a deficiency judgment was entered against John and Mary to the tune of $120, which the tired reader will remember is 60 per cent of the original purchase price.

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'HE PRESIDENT

ze the Executive Office

inchot

. . . To strip Congress of power and centralize control in the White House.

order, to abolish, or to change the name and functions of every agency and office in the entire executive branch of the government—without consulting Congress—including those agencies and offices which have been created by Congress during the last 149 years to do the country's business.

And, what is still more incredible, it permits you to abolish, or change the functions of, the office of President, despite the fact that the presidency is a constitutional office, whose functions are described and bounded by the Constitution.

Moreover, the stenographic record of the executive session of February 16, 1937, proves that the bill was shown to you and discussed with you by Mr. Brownlow and his associates, before they presented it to the Special Joint Committee. . . .

As we all know, there are certain regulatory agencies in our government upon whose policies and action depends, in large measure, the welfare of every section of the country. These agencies intimately affect the nation's economic life, the life of every class of our people. . . . I have in mind such agencies as the Federal Reserve Board, the Interstate Commerce Commission, the Federal Power Commission, the National Labor Relations Board, the Forest Service, the Federal Trade Commission, and others which I may refer to again.

Mr. President, any chief executive, armed with the powers granted in your bill, could shape with an iron hand the policies and decisions and action of all these agencies. For, if their policies, decisions, or action did not suit him, he could disestablish the agencies themselves, remove or discipline their officers, or change the functions of the agencies, as he pleased, in accordance with his own will, or his bias, or his political advantage. . . .

Mr. President, in addition to the boards and commissions I have mentioned, your draft of the Executive Reorganization bill deals with many subjects. It gives you life and death power over the 10 federal departments, War, State, Labor, et cetera; over the Tariff Commission, the Court of Claims, the Communications Commission, and all other boards and commissions. It even presents you with the Library of Congress. This, like the rest, you can reorganize, abolish in whole or in part, or change in name and function, without leave of Congress.

Likewise, it permits you to create any number of new "receiving agencies," and to transfer existing agencies and their functions and appropriations to them. Under the bill you could, for instance, establish a new receiving agency headed, we will say, by your secretary, Mr. James Roosevelt, and transfer to his charge the army, or the navy, or the Federal Reserve, or the Communications Commission, or the Reconstruction Finance Corporation, and those various other agencies which loan money and allocate the vast sums which are spent for public works and other forms of relief. Or, if you preferred, you could rid the government of any or all of these agencies by merely signing your name to a piece of paper. . . .

Again, your bill, while it provides for extending the civil service, at the same time abolishes the Civil Service Commission and places the service under the President's control. . . .

Your bill deals with federal auditing and accounting. It abolishes the Comptroller General, who has served Congress as its watchdog over government spending. It does away with the pre-audit system, by which Congress keeps track of the expenditures *before* they are made. So that the diversion of funds to purposes unauthorized by Congress may be prevented. Your bill scraps the pre-audit in favor of a post-audit, to be made *after* the money is spent. *In a word, the stable is locked after the horses are gone.*

Mr. President, such an arrangement takes the nation's purse strings from the hands of Congress, and places them in your hands. . . .

Your bill provides for two new government departments, which will certainly not tend toward economy. Nor will it reduce the number of federal employes, or the political power they give the White House. It provides for a National Resources Board, and this, too, will expand the federal personnel.

This National Resources Board may be described as one of the New Deal's more grandiose legislative reveries. It is to be the central agency through which the federal government will plan the economic activities of states, counties, and cities, and regiment them through new swarms of federal agents. . . .

Mr. President, in brief summation, all the evidence shows that your draft of the reorganization bill was designed—and deliberately designed—to strip Congress of power and centralize control in the White House. If passed, it would unquestionably transform the government into a dictatorship. And I defy any competent person to read your bill without arriving at this conclusion. . . .

Mr. President, you ask very rightly for co-operation, and for confidence in the government. And all men and women of good will should work for that end. But how can there be confidence when the Chief Executive himself proposes to undermine the government and the principles of democracy on which it rests?

Will you not therefore, in the interest of the public, withdraw your recommendation for executive reorganization, and let the country concentrate on recovery?

Sincerely yours,

New York, N. Y.
January 29, 1938

AMOS PINCHOT

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White House Publicity Nets Profit For President

By HON. CLARE E. HOFFMAN.
Representative from Michigan

BORN TO a silk shirt, with the proverbial gold spoon in his mouth, the President can give cards, spades, and big and little casino to the economic royalists and still beat them to the jackpot.

At taking a profit, whether earned or not, the President is an expert; nor has he any scruples as to the means used to increase that profit. He is also something of a monopolist, who practices the methods of a monopolist to further his profit taking. Nor is he above depriving a hard-working journalist or columnist of a job.

Meeting a hundred or more correspondents each week, honest workmen, many with dependents, presumably all of whom could use a little additional pocket money to advantage, the President at his conferences imposes a degree of secrecy upon them. None may by his writings add to his pay check by disclosing or using anything said by the President except as the President permits. He monopolizes the "off-the-record" utterances.

Because he is President, the name of Franklin D. Roosevelt day after day is found on the first page of the nation's great papers. Because he is President, his sayings and his writings have an enhanced value. Without the office of President, what he does, what he says, what he thinks would have a value small, indeed, compared to the value attached to what he says and does as Chief Executive.

So, using his Presidential office as his advertising agency—and this without cost to him personally—the President retains a monopoly, prevents those who are engaged in the business of reporting and writing from using their information, and sells his manuscript to a syndicate, for, it is said, something like a hundred thousand dollars.

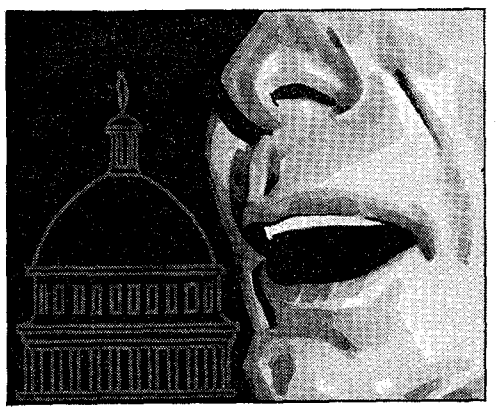
He uses the presence of the reporters to window dress his remarks; then closes their mouths, stills their pens, and he writes and sells his—and it may be their—observations.

Just how much would his papers and speeches be worth were it not for the high office which he holds?

The President barks at the rich, but he bites the poor. He speaks against exorbitant and unholy profit, but he has no scruples about taking from his writings a profit which he never earned, which he receives solely because he holds office as Chief Executive.

Are we shortly to be advised through full-page advertisements of the brand of cigarettes the President smokes?

"Will the Gentleman Yield?"



Officials Testify To Failure Of W. P. A. Work-Relief

By HON. CHARLES L. GIFFORD
Representative from Massachusetts

THE PRESIDENT has made the challenge that no legislator would dare suggest direct relief, and stated that relief should be only made-work relief. Although I did not have time to read it, I presented on the floor of the House a large majority vote of the selectmen in the State of Massachusetts, by which they condemned WPA in the strongest terms. These are the men who handle WPA relief. They know much more about it than we do. I want to read to you a portion of the argument which was said to be the most persuasive made before that body on that day:

"When in 1933 the Federal Government put itself in the welfare and relief business by instituting its CWA program, experienced selectmen all over Massachusetts looked with apprehension on this "noble experiment." Our worst fears have been justified. WPA, gentlemen, is a sugar-coated, candy-covered poison. It looks good. The first taste is good. But the result is disastrous. No such painful paradox as WPA and its kindred was ever foisted on the American people. Under the guise of work relief, apparently in itself a worthy program, either intentionally or unintentionally, a tremendous political machine has been built up, countless executives at high salaries have been hired, while the man for whom the program was primarily designed has worked at far less than subsistence wages; countless workmen have been hopelessly spoiled by the inefficiency of this type of work; millions of people, previously self-respecting and honest, have been taught to seek relief and live improvidently during periods of employment; millions have been led to depend upon the supposedly inexhaustible resources of Government to care for them through any and all emergencies; and in four years through this and similar programs our national debt has mounted to the point of approximately $300 for every man, woman, and child in our country.

"We all well know that as soon as we oppose the WPA openly we are going to be accused of biting the hand that feeds us, of saying one thing and doing another. But no matter how heartily we may disapprove of WPA and its methods, we must in justice to the taxpayers of our towns fight for our share of the money spent. If our Congress and President see fit to throw the taxpayers' money into the street, we must scramble for it with the crowd and salvage what we can. It will be pointed out that countless people have been benefited and saved from complete discouragement by the WPA, but you and I know only too well that for every person so saved there have been a half-dozen completely ruined and demoralized. It is going to be many years before the influence of WPA can be removed from the minds of our welfare people and the resulting tax burden removed from the shoulders of the taxpayer."

London Periodical Indicts American Leadership

By HON. FRANK CARLSON,
Representative from Kansas

SOMETIMES, I think we are too close to things to appraise them thoroughly. I have recently read an article written by an Englishman and printed in the London "Sphere," a London publication. This article is so interesting that I am passing it on to you:

"The United States contains 6 per cent of the world's area. It has 7 per cent of the world's population. It consumes 48 per cent of the world's coffee. It uses 53 per cent of the world's tin. It takes 56 per cent of the world's rubber. It consumes 21 per cent of the world's sugar. It wears or otherwise uses 72 per cent of the world's silk. It utilizes 42 per cent of the world's pig iron. It takes 47 per cent of the world's copper. It uses 69 per cent of the world's crude petroleum. It operates 60 per cent of the world's telephone and telegraph facilities. It owns 80 per cent of the motor cars in use. It operates 33 per cent of the world's railroads. It produces 70 per cent of the world's oil. It produces 60 per cent of the world's wheat and cotton. It produces 50 per cent of the world's pig iron. It produces 40 per cent of the world's lead and coal. It possesses more than half of the world's monetary metal—in the neighborhood of $11,000,000,000 in gold, to say nothing of silver. It has two-thirds of the world's banking resources.

"Its people has a purchasing power greater than the purchasing power of 500,000,000 Europeans, and far greater than the purchasing power of all Asiatics.

"Responsible leadership which cannot translate such bulging economy into assured prosperity is destitute of capacity. But pompous statesmen, looking over the estate, solemnly declare that the methods by which it was created are all wrong, ought to be abandoned, must be discarded, that the time has come to substitute political management for individual initiative and supervision."

This is a severe indictment of the leadership in this country and as a Member of this House, I believe we have failed in assuming our responsibility unless we are willing to accept this challenge and meet the problem facing us.

Idleness World's Most Expensive Luxury

By HON. KENT E. KELLER,
Representative from Illinois

OUR FALL DOWN came when we failed to enable men to purchase the things they would willingly have worked for. The most expensive thing in the world is idleness. The cheapest thing is well-paid labor. Many nations like our own have declared their purpose to prevent starvation. Not one, not even our own, has seen the necessity of enabling men to turn this tremendous idleness into the creation of wealth by providing universal employment. We must awaken to this vital necessity.

We can, if we will, put every idle man in America to creating wealth by putting them to work. Surely the work waiting to be done, useful work, much of it of permanent value, is crying to us endless in extent and variety. There is no limit to the things that ought to be done, that will be done, when we open our eyes to the fact that we can do them.

We are told that there are 10,000,000 men and women unwillingly idle at the present time in the United States. What is the loss of the labor costing us? Let us see: The average wage in America is $4 per day. Our loss is therefore $40,000,000 a day. In a year of 250 days the cost of our idleness is $10,000,000,000—$10,000,000,000 lost through unwilling idleness alone. It is a challenge to every Member of this body, to every thinker in America, to discover and announce the methods of saving these billions in money value and the much more valuable thing of preventing the waste of the lives of the men and women of this country.

Two Presidents On Depression Isle

By HON. CHARLES L. GIFFORD
Representative from Massachusetts

MR. ROOSEVELT has landed on Depression Beach beside Mr. Hoover. Mr. Hoover looks with amusement at him and says, "Well, see who's here!"

(I present the imaginary conversation that might be carried on by the two.)

Mr. Hoover: Well, Mr. Roosevelt, how did you happen to get here?

Mr. Roosevelt: I planned it that way.

Mr. Hoover: What did you say about me in that Sioux City speech in 1932?

Mr. Roosevelt: I practically said you were putting the entire country into bankruptcy, that you had a tremendous deficit of about three billion dollars.

Mr. Hoover: Yes; but did I not have two billion of it recoverable? Have you not recovered it and spent it?

Mr. Roosevelt: Yes; I suppose I'll have to admit that.

Mr. Hoover: How much deficit have you now?

Mr. Roosevelt: I have a deficit of about fifteen billion dollars, and a contingent debt of perhaps six billion.

Mr. Hoover: How about the rape of the gold by which you made a tremendous profit?

Mr. Roosevelt: We did indeed make a handsome profit.

Mr. Hoover: You have to account for that also?

Mr. Roosevelt: Oh yes.

Mr. Hoover: After having spent fifteen billion and having a contingent debt of six billion, how much in recoverables have you now?

Mr. Roosevelt: Well, I thought we had six billion. That is what I told the country. But I find now we have only about two and a half billion dollars.

Mr. Hoover: I believe I was once called as efficient a President as the country ever had. I think if I could have had that fifteen billion, and if I could have thrown the Government completely behind so many activities by guaranteeing all losses of those many corporations you set up, I hardly think I should be found on depression beach today.

Mr. Roosevelt: But Mr. Hoover, you must consider these expenditures were made by me for the more abundant life.

Mr. Hoover: Yes, but have they got it?

Mr. Roosevelt: We have helped a lot of people and we have whetted the appetites of a lot more.

Mr. Hoover: Is that the more abundant life?

Mr. Roosevelt: Yes.

Mr. Hoover: What are your plans, Mr. Roosevelt, for the future?

Mr. Roosevelt: Well, we have not any plans just at present. We are not yet calling out the firemen. We are merely calling another conference. We are working on a 24 hour day plan now. We do not know just where we are going. My present cabinet members are really of little help to me, and I am still largely surrounded by the same theorists whose crazy ideas landed me here.

The smile on Mr. Hoover's face would indicate that perhaps, after all, there is a little self-satisfaction, in part compensating for the abuse which has been heaped upon him.

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DAMIEN THE LEPER

BY JOHN FARROW

A CONDENSATION FROM THE BOOK

SYNOPSIS: *Born in 1840, at Tremeloo, Belgium, Damien de Veuster had, by the time he was 19, given up a business career and chosen a life of service for others in the ranks of the Picpus Society. He volunteered for the Hawaiian Islands, and being assigned to Puno and afterwards Kohala, he braved the dangers of the seas and struggled through jungle thicknesses to bring spiritual help to the natives. At Kohala, too, he masterfully turned back the witch-doctor's diabolical attempt upon his life, after which he had the complete confidence of the islanders. Then it was that he heroically gave his all, his very life, consigning himself irrevocably to what even the lepers considered a hell on earth, the frightful leper settlement on the Island of Molokai.*

CHAPTER FIVE

IT DID NOT take Damien long to discover the true conditions of the leper settlement. At an early date he wrote:

". . . Vice reigned instead of virtue. When new lepers came the old ones were eager to impress them with the principle: 'In this place is no law.' I was obliged to fight against such defiance of Divine as well as human laws. . . . Under primitive roofs they lived in the most revolting promiscuity, without distinction of age or sex, old or new cases, all more or less strangers to one another, these unfortunate outcasts of society. . . . Many an unfortunate woman had had to become a prostitute in order to win care for her children. When she was in the worst stage of the disease, she and her children were cast out and had to find another shelter. . . ."

Such pitiful conditions the vigorous young Damien set out to rectify. His flair for leadership and his executive ability succeeded in bringing discipline and order to the settlement for the first time, something that the Government with all the threats of armed forces had been unable to do. Many of the lepers had greeted his arrival with either a sullen apathy or an active resentment. He was of a race which they rightly blamed not only for their disease but also for the laws of banishment to Molokai, and when he started to campaign against the regime of vice he was met with open resistance. There were many stormy clashes between him and the more debased characters. But he made it quite plain that he had no fear of any man, not even a leper, whose method of attack was to rush and embrace his opponent with arms and hands that were covered with open sores.

From the beginning he realized that in order to win the respect and confidence of the lepers it would be necessary to show absolutely no fear or repulsion at their disease. Rather than take pains to avoid contact with an infected person, he deliberately made it a point to eat from the same dishes when sharing their humble meals and often his pipe was lent to a leper. Such methods today would be called foolhardy; but it must be remembered that he was alone in that pest-hole and that the only way to help the lepers was to get them interested enough to help themselves. The first step in this direction would be for them to lose the suspicion and distrust with which bitter experience had taught them to regard a white man.

His hours were long and the sky was still somber with night darkness when

he was stirring in the mornings. With shovel and ax he worked on the burial ground until the awful state was rectified. He dug graves that were at least six feet deep; he constructed the coffins. Since there was no doctor at the colony, he made it part of his daily routine to visit the bed-ridden cases and change their bandages and wash their sores.

The filthy state of the huts and the lamentable sanitation worried him. He saw that the inadequate water supply was responsible for many of the bad conditions. Water had to be carried, usually in discarded old tins and bottles, from a gulch which was so distant that it was possible for the more helpless of the lepers to procure the precious fluid only by begging from their abler companions.

On exploring the island he found a natural reservoir, filled with delicious ice-cold water. But how was he to pipe it? With dogged persistence he had the "superintendent" of the colony, a leper, to write a continual flow of letters to the Board of Health at Honolulu until they sent a cargo of water pipes. Yet no engineer nor artisan came with this welcome freight. This fact, however, did not stop Damien. Canvassing hut after hut, he shamed, by brilliant oratory, these naturally indolent natives into mustering a small working crew.

With the aid of the ship's captain he outlined upon the sand of the beach, the plans for the new water system. After these were completed he rushed off to supervise; indeed, he put the pipes in position with his own hands. There were many problems of topography and his only blueprint was the memory of the hasty sand-sketching, but after many days of herculean work, a steady stream of cold water pouring into the village told that the new system was successful. The long weary pilgrimages to the distant springs suddenly ceased before this miracle of the faucet; and grateful eyes, alight with a new respect, were turned on this man whose pity for them had so strongly practical a bent.

Damien's prestige might be increasing among the lepers but so was his discontent with the settlement's conditions. Eighty per cent of the lepers were desperately ill, but this percentage could be substantially decreased if a higher standard of living could be brought about. The filthiness of the huts was an affront to his sense of decency, and as he brooded on ways and means of replacing them, Nature came to his assistance with a hurricane that really was a blessing in disguise, for it completely wrecked the shacks to a state beyond repair, besides bringing a rain that washed the sites clean.

Now he had the basis for an appeal which he was quite sure the Government could not resist. After writing a letter to the authorities, he was about to dispatch it with a ship that stopped at Molokai, asking the captain to report the deplorable plight of the settlement personally upon his arrival in Honolulu.

"Why not come yourself?" the captain replied. "Your word would mean much more than mine." Quickly Damien took his advice and made the decision to go himself to Honolulu.

The next day he appeared at the office of the Board of Health. He was coldly received, and by every procrastinating device known he was made to feel that both he and his mission were unimportant. Jealousy and a fear that his work was a reflection on their administration was probably the reason for this humiliating treatment.

When the president of the Board of Health finally condescended to receive Damien, he made it quite plain that he actually regarded him as an officious busybody who had overstepped the boundaries of his position as a missionary.

Exasperated by such continued hostility and lack of sympathy for his lepers, Damien minced no words as to what he thought of the Board of Health and its methods.

"You seem to forget, Father Damien," replied the official, his voice shaking with fury, "that there is a law which forbids anyone from the leper settlement to leave its boundaries."

"I am not a leper," said Damien.

"I warn you," continued the official, "if ever you appear here again or even so much as cross the mountains that separate the leper colony from the rest of the island, you shall be arrested and jailed like any other felon!"

Almost to his death Damien was to continue quarreling with the authorities. Sometimes, there might be brief periods of an armistice but he was never to understand the slowness of Government methods. Living, as he did, amongst the sufferings of the wretched lepers, he could not but be exasperated when confronted with the delays and inefficiencies of official procedure and red tape.

Despite the unpleasant encounter with the authorities, the journey to Honolulu was a success. The Bishop raised a fund for the purchase of building materials and tools, and even the Board of Health, before the pressure of public opinion, arranged for a shipload of lumber.

On Damien's return to Molokai with the welcome news, enthusiasm ran high among the natives. Everyone who was able turned out to do his or her share towards building the new village. Miseries were forgotten before the opiate of industry. Men who had been content to await death in apathetic squalor now gained an interest in life, and in this place where laughter had been forgotten and where each had been for himself, community groups now vied with each other in cheerful competition as to who could erect a cottage in the quickest time.

As the village sprang into existence the priest encouraged the planting of gardens. Each little house was given its patch of ground to be cleared and dug for vegetables and flowers.

Executive duties alone might have excused Damien from any physical labor, but unless engaged at a priestly office, he was never to be seen without a hammer, plane or tool of some description in his hand. It was estimated that he actually worked on the building of *three hundred* of the colony's first houses. His own one-room dwelling, 16 by 10, was erected, with a fearlessness that perhaps was foolhardy, close to the burial ground, but there was a reason—a great deal of his time was spent in the cemetery.

About this time he addressed a letter to his brother:

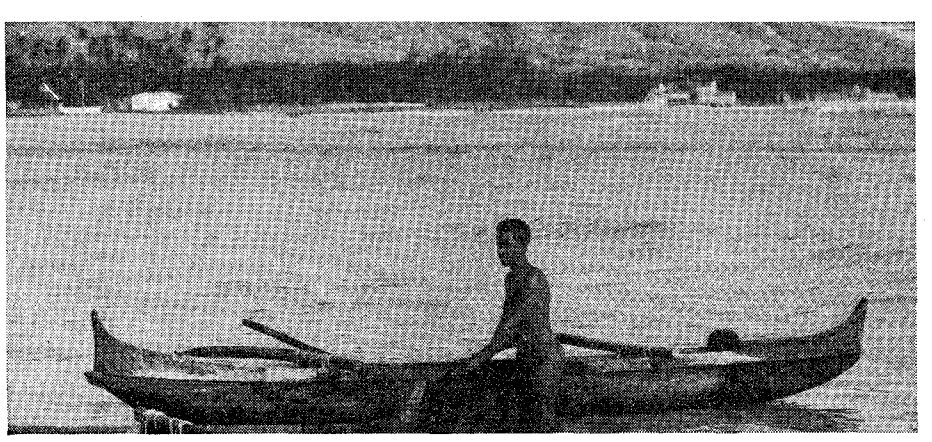
". . . Well, I have been here six months, surrounded by lepers, and I have not caught the infection; I consider this shows the special protection of our good God and the Blessed Virgin Mary.

"Leprosy, as far as is known, is incurable; it seems to begin by a corruption of the blood. Discolored patches appear on the skin, especially on the cheeks; and the parts affected lose their feeling. After a time this discoloration covers the entire body; then ulcers begin to open, chiefly at the extremities. The flesh is eaten away, and gives out a fetid odor; even the breath of the leper becomes so foul that the air is poisoned with it. I have had great difficulty in getting accustomed to such an atmosphere.

". . . You may judge by the following fact what power a missioner has. Last Saturday some of the younger people, discontented with their lot, and thinking themselves ill-treated by the Government, determined on an attempt at revolt. Well, I had only to present myself and say a word or two, and all heads were bowed, and all was over!"

When the authorities did not succeed in forcing the lepers to raise their own

See DAMIEN Page 16



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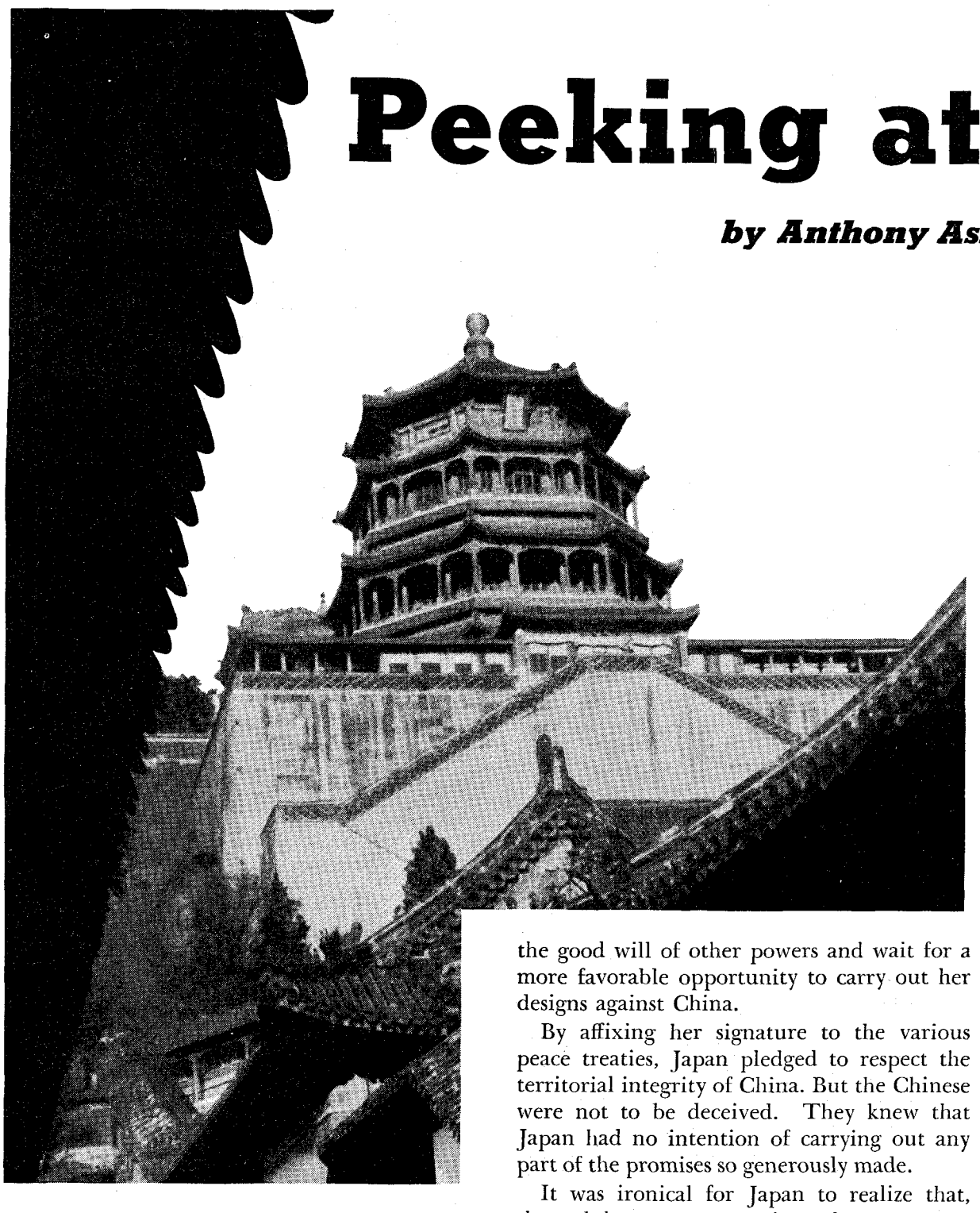
Peeking at Peking

by Anthony Ashley



ALTHOUGH Japan's attempt to secure power in China dates back to centuries before Christ, it was not until twenty years ago that western civilization became acutely conscious of the Nipponese well-planned maneuvers to effect the domination of China.

In 1918, while the thoughts of many, both in America and abroad, were centered on the military activities of the armies in Europe, Japan was carefully laying plans for the present aggression which have taken nearly everyone by surprise.

During the World War period, little attention was being paid to China, whose military forces had become weakened by constant uprisings, warfare and oppressions. From that time until the first actual manifestation of unfriendliness toward China this year, Japan has steadily strengthened her forces and increased her power until everyone has realized that important history is being made in the Orient.

The Versailles Peace Conference, the formation of the League of Nations, the Briand-Kellogg Peace Pact and other attempts to secure world peace, all came as a series of disappointments and surprises to Japan. Each of these pacts upset the Japanese plans for expansion, which had been settled for many years and were awaiting an opportune moment for execution.

Any guarantee for world peace and for the protection of weaker nations against aggression was the last thing Japan wanted, for her whole policy was one of aggression. Consequently, only one lane was open for Japan—to appear to fall in line with other nations, gain the good will of other powers and wait for a more favorable opportunity to carry out her designs against China.

By affixing her signature to the various peace treaties, Japan pledged to respect the territorial integrity of China. But the Chinese were not to be deceived. They knew that Japan had no intention of carrying out any part of the promises so generously made.

It was ironical for Japan to realize that, through her many aggressions, she was accomplishing for China what the Chinese leaders had been trying with varying success to do for themselves, namely the unification of the country.

It irked Japan to see reforms being made in China. Consequently, ceaselessly she attempted to place obstacles in the path of the Chinese government.

AMERICA and Great Britain welcomed stabilization of China's currency as a move to benefit all foreign trade, but Japan tried to discredit it. To prevent weakening of her reserves, China declared an embargo on the export of silver. Despite this embargo, the Japanese smuggled it from China under more or less official direction.

China then called on the foreign banks to surrender their stocks of silver in exchange for the new government notes. All but the Japanese banks fell in line with this policy. China appealed to the League of Nations for help in order to carry out her program of reconstruction to re-establish herself in the eyes of the world; as a result, a great many experts in various lines were sent to help her. At the arrival of each, Japan made blustering protests, especially when the American government loaned China $50,000,000 worth of wheat and cotton. Japan insisted it was a "military loan."

Japan looked with envious and antagonistic eyes on any fragment of evidence of Chinese progress; her program of conquest was based on the Chinese inefficiency and the chaos which was prevalent.

As a natural result of the unrest formerly existing in China, Communism made its appearance, seeming to offer a solution to her problems. For this apparent answer to her troubles, many and large contributions had been made for the spread of red propaganda.

Malicious rumors have been spread throughout the United States to the effect that Communism is still rampant in China, and that, if the Americans wish to preserve our country from the red serpent of Communism, we must awake to action in the defense of the principles we hold dear to our hearts—life, liberty and the pursuit of happiness.

IN ORDER to protect our people from being duped, it is imperative that a clarification of facts be made and presented to them. These *rumors are attempts to disguise the real reason for the conflict in China.* The fact is, China is comparatively free from Soviet influence since the advent of Chiang Kai Shek.

When the international bankers and financiers of the British Empire and the American Republic find their personal property and investments suffering in any country, the power of the press turns against these certain countries.

As an exemplification of this statement, the following items from the New York Times are submitted:

Issue of March 25, 1927, p. 20—Editorial entitled "The Nanking Affair":

"Killing of American and British civilians by uncontrolled Chinese soldiers, has, as was expected, occurred at Nanking."

Issue of March 24, 1927, p. 1:

"Our Marines in Front Line of Shanghai Concession; Cantonese Take Nanking—Bullets Hits Americans."

Issue of March 25, 1927, p. 1:

"*Americans and British killed in attacks at Nanking; warships then shell city and rescue some foreigners; Allied commanders serve ultimatum; all China aflame.*"

New York Times Index—March 25, 1927:

"Attack on British, American and Japanese consuls and other foreigners at Nanking, following entry of Cantonese in city;—handbills assailing British distributed."

New York Times Index—January 27, 1927:

"Dean Inge thinks Chinese might be able to extirpate Christianity by persecution; . . . "

SOME DAY the American people will recognize the unreliability of foreign news as dished out by the New York Times and other internationally controlled news journals, whose editors will be anxious to beat the drums of propaganda in favor of the Bank of England and its accomplices in crime.

Of course there is organized Communism in China, just as there is organized Communism in the United States or in Great Britain. But it is equally ludicrous to justify an attack on China allegedly for this reason as it would be to cause an uprising in the United States or England.

China is not a Communistic country. Its leaders are not Communists and its central political organization, the Kuomintang, is not Communistic either in spirit, aim or in direction.

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WE FACE STATE SOCIALISM

by Leon Hamilton

Aristocrats of Big Business Fear Confiscation While Oligarchs Of Finance Risk No Loss

A SCARE has been thrown into financial New York and political Washington by a confidential blue letter sent out to business men recently by one of the responsible and authoritative business advisory bureaus in Washington.

The letter in question implies that there are master minds close to the Administration who are anxious to push forward a program of State Socialism in planned economy.

The accusation is made that unnamed Government officials do not want business to recover, in order that they may institute a "gigantic and colossal governmental movement" to confiscate private production, to regulate prices, to peg wages and to socialize public utilities. However, the letter does profess the rather naive belief that the Chief Executive does not know of the plot or of the plotters; that his official pronouncements, while ignorant of the influence which was responsible for getting the thought into his head, did exactly as the master minds wanted him to do in his public pronouncements.

LET US analyze the similarities existing between the recent speeches of Harold Ickes and Robert Jackson, who officially represent the President. Read what they say, and while reading, ponder the question: "Who taught these two boys the identical lesson?"

"The 60 families that were master-minding private enterprise proved to have learned nothing nor forgotten nothing since 1929," said Mr. Ickes.

"We have in command of big business, by and large, the same Bourbons who were in command of the defeat of 1929 and who since then have learned nothing and forgotten nothing," said Mr. Jackson.

Mr. Ickes says: ". . . then the United States is to have its first general sit-down strike—not of labor—not of the American people—but of the 60 families and of the capital created by the whole American people of which the 60 families have obtained control."

Mr. Jackson spoke as follows: ". . . *the first general strike in America*—a strike against the Government, a strike to coerce political action."

Mr. Ickes says: "As the President said in his Chicago speech, the patients—over their panic and raising their salaries—felt strong enough to throw their crutches at the doctor."

Mr. Jackson repeated: "As the President stated in Chicago during the campaign, these Bourbons now feel strong enough to throw their crutches at the doctor."

In summing up the achievement of the New Deal in economic planning, Mr. Ickes claims that the New Deal "bailed the 60 families out of the consequences of their own mesmeric miscalculations and their unintelligent leadership of the system of private enterprise of which they had pretended to be master managers. It preserved the corporate structures in which their capital was invested from going through the wringer of bankruptcy and reorganization and stock assessment."

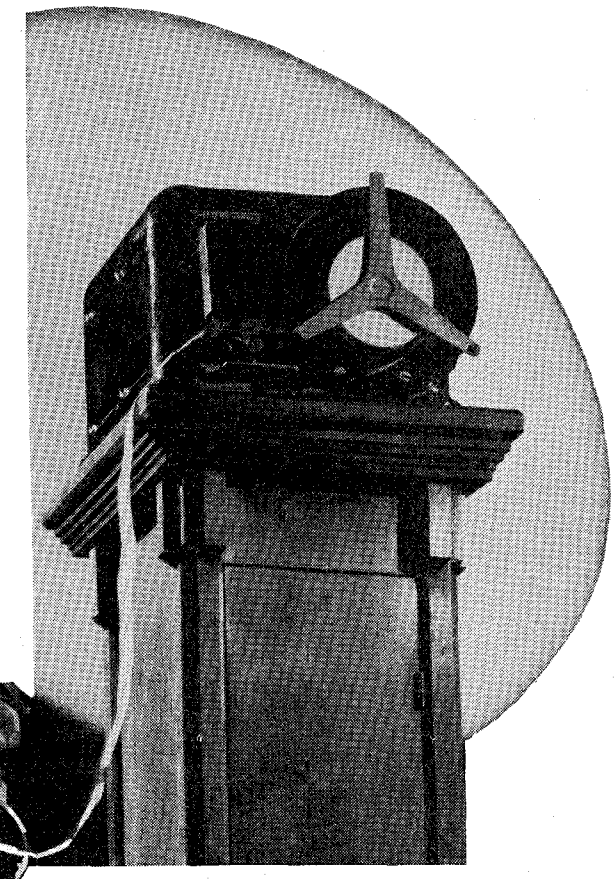
Mr. Jackson choirs: "When the government, through the RFC, saved the corporate structures of big business from going through the wringer it also saved many incompetent managements from going through the wringer at the same time."

ALTHOUGH there was nothing particularly brilliant or significant in the Chief Executive's choice of figures of speech in referring to governmental subsidies as "the crutch," to business as "the patient" and to the brain-trusters as "the doctor," on two

succeeding days the "bombast twins" had the same thoughts and expressed these thoughts in the same phraseology and by the same metaphors and similes used by him. Evidently the identical twins' limping logic required the support of this "crutch."

We suspect that both of them used the same crutch which aided Charles Michelson, publicity director for the President, or Tommy Corcoran, legal wit, and understudy of Harvard's Karl Marx, Felix Frankfurter. The expressions are Michelson's but the thoughts are distinctly of the Corcoran-Cohen brand.

MR. ICKES' speech "On the Sixty Families" gives us the supreme example of the impotence and helplessness of the Bourbons of business against the Napoleons of the holding companies. He said: "To illustrate what I have said about corporate control of America's wealth, let me recall an incident that happened a few years ago. The Standard Oil Company of Indiana was known as a Rockefeller company, the largest individual stockholder was John D. Rockefeller, Jr. The president of this corporation had become involved in the Teapot Dome scandal. Mr. Rockefeller properly decided that there should be a change in the management. At his own expense he put on an aggressive, nation-wide campaign for proxies, but despite all his



"Stockholders of a large corporation have only the right to vote yes."

efforts he barely managed to secure the requisite number of proxies to win the fight.

"If it takes all the power and money of John D. Rockefeller, Jr., one of the richest men in the world, to carry a stockholders' meeting in a Rockefeller corporation, how much influence can an ordinary stockholder be expected to exercise? Stockholders of a large corporation, like the subjects of a Fascist state, have only the right to vote yes."

Mr. Ickes said too much. First of all, in these paragraphs he contradicted the remainder of his address and nullified all his endeavors to precipitate a trust-busting and monopoly-mauling campaign.

He selected Mr. Rockefeller, Number One on the Lundberg "Hit Parade" of Sixty Families, as the personification of the Bourbons of big business and the rulers of industry; however, he succeeded in demonstrating that Rockefeller, who was "the largest single stockholder in the corporation" and the representative of countless stockholders who appointed him as their proxy, was about able to destroy the power of the non-owning management of bank holding companies. With all his stock and the stock he represented as proxy, Rockefeller owned the company, yet he could just control the policies of his company against the will of its non-owning managers, the dummy directors of the interlocking directorates created by higher finance.

Furthermore, Mr. Ickes dares to prophesy about the hopeless condition of the individual stockholder in the Fascist state. In reality he tells of the helpless condition of the stockholder in business enterprises controlled by the masters of the Fascist state.

For all practical purposes, there is no difference between the stockholder in a company controlled by the masters of money and a stockholder in business conducted by governmental monopoly, which monopoly is controlled by the masters of money—just the difference of direct and indirect non-owning management—and that is no difference to the stockholder.

It is obvious that the members of the Federal Reserve Bank are controlled by the masters of money who control great corporations and through these giant corporations dominate the royal families of industry and agriculture as well as the high priests of Federal Reserve banking.

See STATE Page 16

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State

Concluded from Page 15

Evidently, the members of the Federal Reserve Banks take their orders from their masters and act as their oracles and mouthpieces.

The Federal Reserve Bank does not create cash and credit on its own inspiration—the cash and credit are created by the deities of higher finance who control the actual and potential wealth of the world.

Cash and credit are means which the money emperors use to carve out their world empire of finance by confiscating the wealth and collectivizing the property of the royal families of nations. The oligarchy of higher finance, by inflation and deflation of cash and credit, destroys the power, the production, the wealth and the status of the aristocracy of industry and agriculture.

The aristocrats have offered to sell their power companies, their mines, their railroads to the government to escape the inevitable confiscation and imminent collectivization to be effected by State Socialism. The government has threatened them with extinction through government-owned utilities, confiscatory taxation, regulation of industry and agriculture by monopolies, determination of decreased prices and increased wage scales, allotment of billions of dollars for public works, legislation of increased wages and decreased hours.

The aristocrats will be destroyed, for their industries and agricultural enterprises will be forced into bankruptcy; but the oligarchs of finance controling these monopolies and trusts will lose nothing, for they own nothing. The control which they now exercise over industry and agriculture will become absolute in their future control over government monopolies.

Trust-busting legislation, prosecution of anti-trust law violations and enacting of anti-monopoly laws have been postponed to 1939 The trust-busters have done their duty in talking and the brain trusters will do the rest by enacting State Socialism in emergency legislation.

SIX WEEKS BETWEEN 175 READERS AND $4,650.00

Questions For This Week

QUESTION NO. 13

What Should Now Be the Leading Slogan of America?

1. "Millions for defense; not one cent for tribute."
2. "Taxation without representation is tyranny."
3. "Freedom of the seas."
4. "Open covenants openly arrived at."
5. "Make the world safe for democracy."
6. "British Empire — our first line of defense."
7. "America for Americans."
8. "Keep the door to China open."

QUESTION NO. 14

What is a $20-Federal Reserve Note?

1. A "greenback."
2. A "continental."
3. A gold certificate.
4. National money.
5. A national check.
6. Credit money.

FILL IN THIS COUPON AND MAIL WITH 10 CENTS IN COIN

Make your selection by number from suggestions under each question. Write clearly the number in the little square.

No. 13 For Question No. 13 I Select Answer No. ☐ No. 14 For Question No. 14 I Select Answer No. ☐

My Name Is.....

My Address Is.....

Town or City.....State.....

How to Become a Contestant

1. Study the questions. Mark your selection of the best or most appropriate answers on the Coupons below the questions and send in EACH WEEK with 10 cents in coin (not stamps).
2. If you wish, you may pay in full, $2.50 NOW, and then send in your weekly Coupons without further remittance.
3. Each question will pertain to a live AMERICAN ISSUE discussed by Father Coughlin over the radio or in the columns of SOCIAL JUSTICE. One of the list of suggested answers underneath each question will be the best or most appropriate based upon THE VIEWPOINT OF FATHER COUGHLIN AND THIS WEEKLY. It is your job as a contestant to try to select that particular answer.
4. Each contestant who completes a fully qualified set of 50 answers will be entitled without further cost to have SOCIAL JUSTICE sent for six weeks to a friend or relative who is NOT NOW a subscriber. Contestants may send in the name of this friend or relation at any time during course of the Contest. The trial subscription will start at once.
5. In order to qualify for the prizes, a contestant is required to remit $2.50 for each complete set of solutions submitted and he or she is entitled to have SOCIAL JUSTICE sent to a friend or relation for each set submitted.
6. If you run more than one set of answers, be sure to mark your sets "Set 1," "Set 2," "Set 3," etc. Each set stands alone in the judging. Coupons are NOT taken from one set to fill in bad "holes" in another set.
7. If you miss any of Father Coughlin's broadcasts, send for the pamphlet containing it by addressing "Reverend Father Charles E. Coughlin, Shrine of the Little Flower, Royal Oak, Michigan." Be sure to specify the date of the broadcast you missed.

Rules of the Contest

1. Open to all readers of SOCIAL JUSTICE except employes of Reverend Father Coughlin, members of the former National Board of National Union for Social Justice, or members of their families.
2. The Contest shall consist of 50 questions and run for 13 consecutive weeks, beginning on February 14, 1938. Two questions each week for 12 weeks and all 50 questions to appear the 13th week. Each question deals with a live economic or social problem affecting the United States.
3. A Grand Prize of $1,500.00 will be awarded the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the 50 questions, such answers to be based upon the viewpoint of Father Coughlin as expressed over the radio, in the columns of SOCIAL JUSTICE or in his other public utterances. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in the order of their correctness.
4. In order to qualify as a prize-winner the contestant is required to send in 10 cents in coin (not stamps) with each pair of answers. For these remittances the contestant shall be entitled to have SOCIAL JUSTICE sent without cost for six weeks to a friend or relation. This trial subscription is a condition for entering the contest.
5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for Coupons arriving unduly late or lost in the mails. By entering the Contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome.
6. In event of ties additional questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.
7. Do NOT decorate Coupons. Neatness will NOT count.
8. Any inquiry the reply to which could not affect outcome of Contest will be acknowledged.
9. A contestant may send in any number of sets of duly qualified answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set shall be entitled to have SOCIAL JUSTICE sent for six weeks to a friend or relative for each set submitted.

Only SIX WEEKS remain before the "AMERICA TODAY" Contest comes to an end—and 175 winners will receive prize checks totaling $4,650.00!

If you have not yet entered this great competition of skill—you are passing up an opportunity to strike for a Grand Prize of $1,500.00; a Second Prize of $750.00; a Third Prize of $250.00; and 172 additional cash awards.

If you have not yet entered—you are missing out on a mental test both entertaining and instructive in the social and economic contentions of Father Coughlin.

If you have not yet entered—you are missing the chance to aid in defraying the cost of Father Coughlin's broadcasts, for the net proceeds of this great contest go to that fund.

YOU STILL HAVE TIME TO QUALIFY AS A PRIZE-WINNER!

By using TODAY the "Past Questions" Coupon at the foot of this page you can enter and bring yourself right up even with all other contestants. Remember—no subscriptions to get.

Merely clip the "Past Questions" Coupon and fill it in. Then mail it to our "Contest Editor" and by return mail he will send you all questions which have appeared to date. You then set down your answers—and YOU'RE A FULL-FLEDGED CONTESTANT—with your share of $4,650.00 awaiting you as a prize-winner. Clip and save Questions No. 13 and 14 on this page.

Do this right TODAY—right NOW. You'll enter the great test sometime before the close. Enter NOW so that you can give some real time to the questions—AND TO WINNING THE GRAND PRIZE.

Only six more weeks!

Win This $1,500.00

GRAND PRIZE	**$1,500.00**
Second Prize	**$750.00**
Third Prize	**$250.00**
Fourth Prize	**$100.00**
Fifth Prize	**$50.00**
Twenty Prizes of	**$25.00 each**
150 Prizes of	**$10.00 each**

"Past Questions" Coupon

CONTEST EDITOR, SOCIAL JUSTICE
ROYAL OAK, MICHIGAN

I wish to enter the "AMERICA TODAY" Contest at once and be on an even footing with all other contestants.

Please send me free of charge, all Past Questions which have appeared up to date.

Name.....

Address.....

City.....State.....

ADDRESS:

"CONTEST EDITOR" SOCIAL JUSTICE

ROYAL OAK, MICHIGAN

Damien, The Leper

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supplies, the cheapest food procurable in Honolulu was sent at irregular intervals to the settlement, and always an inadequate amount. Damien rapidly caused a change. But he never was completely satisfied with the authorities in this respect, and it was to be one of the reasons of his almost ceaseless conflict with them. Even five years after his arrival he was petitioning Honolulu to "Provide more food!" Ten years later he was still begging for the "luxury" of milk.

Other necessities such as clothing bandages, and medicines, were also the subject of his incessant pleas to the authorities. He reported that many of the lepers, with weakened powers of resistance, were dying from the effects of exposure, rather than from their own malady, and that the foulness of their undressed wounds was responsible for the spreading of many other infectious diseases. His first victory along these lines was that the government sent a few elementary medical supplies and enough materials to establish two small stores. Each leper was allowed a generous grant of six dollars a year to provide himself with decent apparel. Of course Damien fought to have this pittance increased but he felt some satisfaction because it marked a beginning.

Another of his earlier objects of reform was the "hospital," a tumble-down shed that served as a species of morgue, where among scenes of unparalleled horror the friendless dying were deposited to spend their last hours in unheeded misery. Damien rebuilt the building, installed cots, persuaded a few of the more healthy lepers to work as nurses, and, acting as doctor himself, personally washed and bandaged the sores and wounds of each inmate every morning.

Church services became a popular event in the settlement and were attended, in increasing numbers, even by the lepers of no religious belief, who were attracted by the pageantry and the music.

Damien was the only priest on Molokai and there were non-lepers dwelling beyond the tall cliffs that walled the settlement. Paying no attention to the ban of the authorities, he strapped a portable altar to his back, scaled the mountains, and made a tour of the entire island. He found that there were enough to justify the establishment of a new parish, and at his instance the Bishop sent another missionary, Father Andrew Burgermann, to take care of these non-lepers so that Damien might devote his entire time to the lepers.

Now, by dint of study he added to his many accomplishments a species of rough surgery, amputating rotting bones and dead limbs without the protection of rubber gloves and with the sole prophylactics of soap and water.

Gradually he was coming closer to being all things to his lepers—yes, even a leper!

(To be continued)

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MORE CONTENTED HOMES

To the Editor:

When we consider that the correct barometer of prosperity and stability of business is measured by the greatest number of contented homes, it is obvious that we should go to this source for a solution to present troubles.

While masters of finance and monopolies were building vast fortunes, they were correspondingly draining the life savings, credits and purchasing power of rich, rural Michigan. This constant drain has finally reached the full saturation point.

Now the major portion of all life savings have been dissipated or confiscated through alluring speculations and exploitations. We find nearly all investments are mortgaged or tied up in instalment contracts to monopolies or financing groups that collect usury or unjust subsidies. We find a general complaint throughout Michigan, that property or investments will not sell at any price unless at confiscation prices.

We find that while farm earnings have declined threefold, farm machinery has advanced threefold. A sample of monopoly.

These great centralizing forces of wealth have done a complete job of tying up assets. Never before were the real taxpayers' assets so clearly exhausted.

Nearly everybody is in debt. Their debts, interest, time contracts, and taxes on everything they own, eat or wear, are eating up the major portion of the taxpayers' remaining assets.

The constant drain has finally reached a crisis that cannot be corrected by continued exploitation of the real taxpayers and those already in distress, or by any experimental attempt at production or crop control that further rides the consuming public. Agriculture and small business require personal investments, hard work and personal supervision to survive. Government cannot successfully meddle in private affairs that require personal supervision for success.

The only practical solution is to relieve the real tax payers from unbearable expenses, build up lost credit and purchasing power, and restore freedom and tranquility of home life. In the millions of home owners lies the life of the nation.

—L. F. Perkett.

Traverse City, Mich.

TRANSFUSION NECESSARY

To the Editor:

When a body has an advanced ulcer, an operation is necessary. Our economic ills are an internal ulcer. If a body had been operated on a number of times by internes, like our economic system has by witch doctors, I fear the ulcer would eat into a vein and release a red stream that would drown the body. Our economic ulcer is eating into that vein now. Our condition is so weak that we need a blood transfusion to strengthen us for the operation.

Money is the blood of our economic system. Our witch doctor was conscious of that when he borrowed millions from bankers to flow through our economic veins, but he failed to understand the elementals of a blood transfusion. He was ignorant that there are various types of blood; he thought that any red fluid was blood, so he borrowed bankers' bonds—embalming fluid. The reaction of this fluid is to preserve in its present state. His hired witch internes having injected this fluid into our veins, parts of the body became numb, and a relapse, or recession, followed.

If Dr. Congress will perform the necessary transfusion himself, that is, coin and regulate the value of money, and sew up carefully the incision with a government owned Central Bank, the body has an even chance of recovery.

—Albert Olson.

Worcester, Mass.

INDICTMENT NOT UNIVERSAL

To the Editor:

The castigation which you have given the legal profession as a class is well merited by many of its "luminaries" both past and present. Nevertheless it is an indictment which, fortunately, cannot be properly applied universally.

You are wholly correct in stating that "—order without justice is an obomination." Neither can there be justice without order.

May I quote from an article which came to my attention several years ago: "To make a country prosperous, civil suits must be decided not only with justice, but according to rule, known beforehand, that is, in practice, they must be decided by experts in accordance with written law."

If the Church succeeds in checking the will to ruthless power, whether through public office or private property, it will be a public benefactor. After all, men necessarily adjust themselves largely to prevailing circumstances. Greed can be brought under some control.

—H. Tilghman.

Easton, Md.

WAR TO PAY BILLS

To the Editor:

It is certainly surprising how people misinterpret facts. How can any man, whether he is a Pittsburgh steel worker or a farmer, advocate an offensive war so he can pay his bills?

One who wants Americans to take sides against Japan, how wrong he is! He fails to see that international diplomacy is a far greater menace to American liberty and peace than Japan's imperialism. If the United States quarantines Japan, the Anthony Edens of Downing Street will be jubilant.

—Joseph A. Burke.

Staten Island, N. Y.

STOP INSTALMENT BUYING

To the Editor:

Ever since the late Senator Couzens made the statement some years ago that instalment buying was economically unsound, I have become convinced that it is responsible for many of our ills today. I have been waiting for leaders of public thought to analyze publicly the evil effects of this rapidly growing practice.

Some may contend that instalment buying stimulates consumption by placing goods into the hands of the consumer before he has earned them. When one considers that a high rate of interest is generally concealed in the "convenient" time payments, it means that the consumer gets less for his money and, in the long run, instalment buying does not stimulate but actually decreases consumption. It not only robs the multitude of their savings, but compels them to relinquish equities because of unexpected emergencies. In such cases, the used goods are dumped back upon the market, delaying further production and decreasing employment.

If the consumer would reverse the situation by paying as he goes and keeping a bank account, he could often get discounts for cash, avoid extra expense by purchasing at the right moment and eliminate dead losses by forfeited equities. There would be no creditors to dodge, while the increased purchase and use of goods would stimulate production and employment.

—Leo J. Wendling.

North Branch, Mich.

LITTLE BUSINESS CONFERS

To the Editor:

Early press reports of the "little business" conference at Washington gave indications that the resolutions drawn up would include the elimination of tax exempt securities.

By this time, every business man, little or big, realizes the evils of tax-exempt securities, not only for the loss of revenue, but because of the diversions of big money from private industry. This alone is sufficient reason for suggesting to the President its complete abolishment.

But the foregoing two reasons are only half the picture. United States Government tax-exempt bonds perpetuate a dishonest, broken-down and outmoded banking system which denies justifiable credit to business men.

It is my opinion that the men of the little business conference should have concentrated on the real problem—money and our present bank set-up.

—Edward Johnson.

New York, N. Y.

SHORT-LIVED RELIEF

To the Editor:

The letter that was read in Father Coughlin's discourse on February 13th was a clear reflection of one man's selfishness and ignorance. It is appalling to reveal one's self in such a light.

If wars were the only means of creating prosperity, it would be much better for us to cease our existence.

If we resorted to war to gain prosperity, it would only be a temporary prosperity. It could be compared to drowning one's sorrow in drink—a temporary and short-lived relief which is the harbinger of permanent suffering.

Why involve millions of peace-loving citizens in horror and sorrow of war for the profit that a few manufacturers and bankers might derive from it?

—T. Zambriski.

Oshkosh, Wis.

PROGRESS WITHOUT TRUTH?

To the Editor:

Social justice has been the dream of philosophers since we have had recorded history.

All the panaceas that have been offered claim to take us into Utopia. How, then, can the rank and file decide what is best, for we are all mired in our own superstitions.

The lethargy and inertia of the mass is incomprehensible to one who thinks. If we could invent an elixir or some kind of mental medicine to act on the mind to stimulate thought, then we could hope.

It seems that civilized society loses more than it gains in our so-called progress—it loses truth, confidence, faith, instinct and common sense as it takes on the habiliment of civilization. When the average man is loaded down with little superstitions and prejudices and so selfish that greed sticks out of his eyes, what can we do?

—E. H. Shadwell.

Paris, Mo.

$50-MILLION PROFIT

To the Editor:

A Congressman's office informs me that the Home Owners' Loan Corporation has profited by fifty million dollars.

Those who have borrowed from this corporation in an effort to save their homes are depriving our families of the necessities of life because of the payments required, the carrying of taxes and repairs.

The Congressman's office claims that they are trying to relieve this situation and are being met with opposition from the Congressmen from the South and from the West.

May I suggest to the opposing Representatives the following plan: (a) grant a five-year moratorium and pay interest only, (b) reduce the interest rate from five per cent, and (c) increase the length of amortization from fifteen to twenty years.

—J. V. Bennate.

E. Orange, N. J.

URGES TECHNOCRACY

To the Editor:

Your magazine should deal with the truth only. There can never be that abundant economic condition for the 130-million people of the United States when 95 per cent of them have no tools of production and therefore, control and distribute the poverty while they allocate to themselves the "profits" of the masses.

Not one of Father Coughlin's sixteen principles as promulgated by your publication would change the "tools of production" into the hands of those who use them.

Technocracy under production for use will solve the problem with a money system based on "goods and services" produced and distributed in an equitable manner according to needs and services rendered.

—W. E. Howard.

Berkley, Calif.

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Inside

Concluded from Page 3

pharisees in front of them, with mouths agape —they listen as he continues.

"In the field of business economics, I sometimes wonder if we have even stopped to discover what the true governing natural law is," said he.

That was mild criticism of the New Deal which he helped to establish. But it told us nothing. It failed to recognize that the prime natural law is self-preservation. It failed to state that men group themselves together under common law for their common preservation. But what's inside the cup?

Were I writing an editorial—heaven prevent that fearful day—I would entitle it "Fumigating the Ship of State" and then would proceed to risk my reputation with the publisher by coining the following phrases:

"Bernard Mannes Baruch, Number One "front man" for the international money merchants, has come out as critic of the New Deal. Borrowing (without permission) the language of SOCIAL JUSTICE, America's "king maker" and "unofficial president" is on record before a recent Senate committee as castigating the very policies to which he has given an adviser's approval for five years."

To the superficial observer it might appear that Mr. Baruch foresees a crack-up under New Deal policies and is "getting out from under" so that his crew of advisers will not share blame for the debacle and can, therefore, be free to back another candidate in case Mr. Roosevelt seeks to retrieve his failure in a third term.

Every major premise of New Deal policy has brought the country to a worse condition than it set out to correct: 14,000,000 jobless require dole support; 10,000,000,000 borrowed dollars have been spent to buy prosperity by destruction, so that, bad off as we were before, we have the debt burden of borrowed money. Creation of scarcity to make farm profits, a policy of sharing poverty, has caused even our dole victims to be fed on imported farm products.

It would seem that we have now tried every panacea except the one on which this administration was elected by the people—namely, the promise to drive the money changers from the temple. An honest money system was the pledge of this administration when it took office to get us out of the Hoover depression.

There is evidence that having tried everything else, Mr. Roosevelt is about to do something about money. To anticipate such defiance, Mr. Baruch takes the public forum to start a propagandist reaction against the President when and if he does come out, at long last, for an honest money reform.

Even at this late date an honest money system can save America. But it would raise hob with the Baruchs!

There are those who say that Mr. Roosevelt's popularity is such that he could "run against the Democratic Party" and be elected by the people. But let him reform the money system, drive the money changers from the temple of America—as he pledged to do in 1932—and he could be elected even against the opposition of the international Baruchs!

When bloated bilge rats flee squealing from a sound, oaken ship, the superstitious read in it an omen of disaster. On the other hand, the phenomenon may mean no more than that the captain and crew have determined to fumigate!

So what? Sulphur makes a great fumigator whether it's inside the cup or outside. When all things are added together—the lambasting given the President by the cream-puff General, Hugh Johnson, the abject failure of every Baruchian proposal up to date which the unfortunate occupant of the White House unfortunately adopted, it looks as if the gray fox of Wall Street is the spokesman of a group which is officially conveying a threat on a silver platter to the man who said he would drive the money changers from the temple. The more I think of it, the more certain I am that Bernard has fallen upon evil days.

May the Lord have mercy upon the man who writes a book or delivers a speech in Boston. In the happy month of May, 1930, friend Bernard M. Baruch Paul Revered his way to the great hub of culture. Before the Boston Chamber of Commerce he was exoteric to his esoteric thoughts in the following language:

"For a good many centuries the peril of the poor was famine—scarcity of things. It is a curious paradox that too many things—overproduction—should now be the wolf at the cottage door. Today we have business stagnation because there is more of everything than can be sold at a profit. Every industry is affected: automobiles, ships, buildings, sugar, cotton, wheat, rubber, coffee, oil, copper, silver, textiles—indeed, I know of no exception."

Thus, Mr. Baruch, even before the appearance upon the horizon of politics of the morning star from Hyde Park, was preaching the program of destruction, was complaining about over-productionism, was preparing the way for hell and high water as we have experienced them since 1932 through 1938.

Oh, yes, there was over-production—overproduction of bonds and of debt; over-production of Baruchian advice; over-production of thoughts and plans and policies which wrote the Peace Treaty of Versailles; overproduction of a thousand damnable plans which have succeeded in almost wrecking the world and Christianity.

It is significant, in connection with Mr. Baruch's planned policy of destructionism and limitation of production, that Rudolph Spreckels, before the Retail Distribution Conference held in Boston in September, 1930, made a plea for less sugar and more doles for not producing sugar.

O tempora! O mores!—with emphasis on the mores. How these boys work hand in glove—Barney made the spitballs; Rudolph Spreckels carved the sling-shot and Franklin Delano Roosevelt and his New Deal fired them through the peep-holes of the NRA, the AAA and the billions of dollars for destroying farm produce for the benefit of those who did not raise sugar and who did not raise hogs but who have succeeded in raising hob.

Racket

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The firm had its furniture. The firm had a judgment. John and Mary had nothing but debts and the legal obligation of paying $120 for furniture on which they had already paid $45.

But the story does not end here. John and Mary lived in the State of New York. Tucked away amid the sections of the Civil Practice Act is a delightful bit of legal procedure for the benefit of firms and salesmen and credit managers.

John's salary of $55 a month amounted to $12.50 a week. Under the garnishment section of the Civil Practice Act, John's employer received notice that 10 per cent of John's pay was to be deducted and paid to the furniture company on the outstanding judgment debt of $120. Week by week this substraction went on until John had paid the judgment.

When it was over John had paid $165 ($45 plus $120) for a $200 suite of furniture which he no longer possessed. And nothing could be done about it for the law protected the furniture firm.

Two weeks later the "John and Mary" suite, polished and shined, was reduced from $200 to $100. A new affectation came into the voice of the credit manager. A fresh gardenia bloomed in the salesman's buttonhole.

In every state, two sections of the civil code —the foreclosure of chattel mortgages and the garnishment procedure—should be amended in accord with the requirements of social justice.

Bridges

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power was extended. The Teamsters, the Marine Workers Industrial Union, and others were rallied. A joint strike committee was formed, and Bridges named its head. Ships were tied to their piers; idle men thronged the streets.

At this critical stage, Joseph P. Ryan, international president of the I. L. A., reached a settlement with the companies affected. Both the settlement and Ryan promptly were repudiated by Bridges and his followers, and a general strike was declared July 19, 1934.

Before the strike had run its course, at least two men were killed and more than 100 wounded; commerce and industry were paralyzed; violence was installed as king. The nation's leaders joined their voices in denouncing the strike. The press reviewed Bridges' case and demanded that order be restored before the anarchy became complete. As the cry of Communism was leveled at Bridges, this alien labor leader shouted:

"I neither affirm nor deny that I am a Communist. Political beliefs have nothing to do with this strike!"

But under the barrage of criticism, much of it coming from the men themselves, the strike collapsed. A national mediation board was set up to arbitrate the differences between the operators and laborers, and nearly all the demands were granted as a result. But the demands were gained at a tremendous cost. The *Western Worker,* official newspaper of the Communist party on the coast, had appointed itself the official voice of the strikers. This office was not repudiated. The men lived and breathed the gospel of destruction and accepted it as the gospel of salvation.

Today the real danger of the situation has become apparent. As wars and rumors of wars dictate the need for an enlarged and powerful American Merchant Marine, government maritime leaders expound the hopelessness of expanding mercantile naval strength until the "chaotic labor situation" is corrected. Joseph P. Kennedy, recently retired chairman of the maritime commission, and present ambassador to London, said:

"It is futile to spend a dollar on the Merchant Marine until labor trouble on the high seas and on the waterfront is corrected."

His statement was given to the Senate commerce committee, considering an amendment to the Maritime Act of 1936, under which the Federal Government would spend more than $150,000,000 immediately and more than $1,250,000,000 over the next 10 years to expand and improve America's second line of naval defense.

The case against Bridges was developed on the floor of the Senate committee, which came to the opinion that as an alien desirous of overthrowing the government of the United States by force—creed of all Communists—Bridges is subject to deportation.

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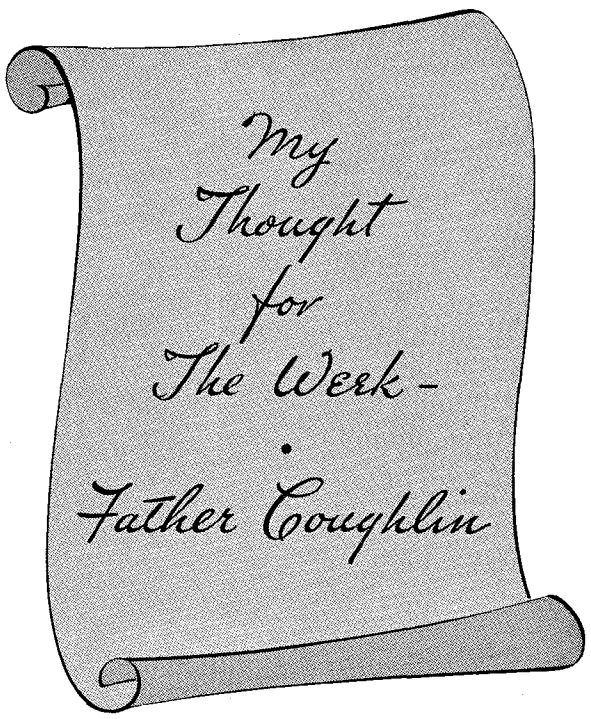
THE ROMANCE OF RELIGION



IT IS regrettable that so many of us fail to conceive the importance of the part which Almighty God permits us to play in the battle between good and evil.

When Lucifer rebelled against the Creator, the warfare was launched. On the one side stood the Infinite—infinite in power, in wisdom, in beauty, in every divine quality.

On the other, there stood the light-bearer—Lucifer—the most brilliant intellect that God had created. Tradition tells us that this proud angel to whom the Creator had disclosed His plan of redeeming fallen man through the agency of His Son, true God and true Man, exclaimed: "non serviam"—I will not serve. He refused to adore Jesus Christ!

This rebellion called for action on the part of God. Directly and immediately, the infinite Creator could have cast Lucifer into hell. Rather than balance the scales of justice by such a method, He preferred to humiliate Lucifer by electing a lesser angel to punish him.

Thus, it was Michael, whom the proud Lucifer regarded as his inferior, that God selected to administer defeat to the rebel.

From the moment of his fall Satan has hated men not only because they were created according to the image and likeness of God, but because they were regarded by the Prince of Darkness as the occasion of his downfall.

From these circumstances originate the romance of religion. Satan's rebellion was the first sin ever committed. To it are traceable, in one sense, all the sins and crimes that were perpetrated and will be perpetrated until the end of time. Because this prime sin is of such significance, it is deserving of the greatest punishment.

As, in the first instance, Almighty God humbled Satan by punishing him through the agency of Michael, so, until the end of time, He will continue punishing the Prince of Darkness through agents who are even less important than Michael.

Thus, when you are tempted to sin, what happens? There stands Almighty God, infinite in power and therefore able to destroy the Evil One whose object is to deface His image and likeness imprinted upon your soul. But He refuses to act directly. He recognizes your weakness. He knows that you are a simple man or woman prone to evil. He contents Himself with giving you the armor of faith and of grace.

Then, He permits Satan to attack you. Anxiously, He awaits the outcome of the battle.

There stands Satan, the most brilliant intellect ever created. Surrounding him, possibly, are millions of fallen angels, gifted with more knowledge, more strategy, more ability than you will ever possess.

Step by step he approaches you. His legions surround you. His snares are set for you. Perchance he despises you and your weakness.

As he moves nearer his sword of hate is unsheathed, a spiritual lightning flashes from his soul to consume you.

In the offing God and His heavenly court are witnesses of the contest.

For a moment you writhe in mental agony. Then, when the enemy is about to destroy you, you hurl into his face an infinity of devastation by pronouncing the simple, single word, "no;" by re-echoing his own words, "non serviam"—I will not serve!

Probably every day of your lives this battle is fought and re-fought. Millions of times a day, your fellow Christians are engaged in a similar battle. For centuries the thunders of "non serviam" have been sounding throughout the world as the flashings of the sword of hate have threatened the destruction of mankind.

God Himself could have conquered Satan once and for all. But in His justice He has devised ten million deaths for this rebel and has permitted you, a weak creature, to be a Michael ten thousand times in casting Satan over the parapets of heaven into the depths of hell.

How proud God must be of you, an humble David, slaying this giant Goliath every day of every year!

There is the romance of religion which, possibly, you have not thought of before.

There is another romantic side to religion which too many of us fail to appreciate. In this world it is not our privilege to see God face to face. We often lament the fact that we have not the opportunity to touch His garment, to hear His voice, to eat of the miraculous bread which He distributed on the hillsides of Palestine. But we forget that Christ has multiplied Himself a million-fold so that at every hour of every day we may be as close to Him as were Peter, John, Andrew and His Apostles.

Jesus Christ explains this doctrine to us in the following passage: (Matt. 25; 35-46)

"For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in.

"Naked, and you covered me; sick, and you visited me: I was in prison, and you came to me.

"Then shall the just answer him, saying: Lord, when did we see thee hungry and fed thee; thirsty and gave thee to drink?"

"And when did we see thee a stranger and took thee in? Or naked and covered thee?

"Or when did we see thee sick or in prison and came to thee?"

"And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.

"Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels.

"For I was hungry and you gave me not to eat: I was thirsty and you gave me not to drink.

"I was a stranger and you took me not in; naked and you covered me not: sick and in prison and you did not visit me.

"Then they also shall answer him, saying: Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison and did not minister to thee?

"Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to me.

"And these shall go into everlasting punishment; but the just, into life everlasting."

The above passage refers to the last judgment. It clearly instructs us that whatsoever we do to the least of Christ's little ones we do unto Him.

It clearly informs us that when we do not treat our fellow men as Jesus Christ, we are incurring the unfavorable judgment destined for those who will be placed upon the left side on the final day.

How romantic is all this! Does it not thrill you with the thought of going forth and doing good to every person you meet? Whatever you do to the unknown stranger, you are doing to Jesus Christ.

God bless every one of you!

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MY ESTEEMED FRIENDS:

"This is the last copy of Social Justice Magazine you will receive."

The above words were written to those good, faithful friends whose subscriptions lapsed with the previous issue.

We sympathize with those of you who, because of financial reverses, are forced to conserve your modest incomes and hope that circumstances soon again will permit you to join our program for social justice.

Cordially yours,
Father Coughlin

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